Philos

The
CHRISTIAN CENTURY

Published Weekly

The World Government Crusade

An Editorial

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DARTMOUTH COLLEGE

Amsterdam—God Wills It!

By the Archbishop of Canterbury

Russian Germany—A Dissenting Report

By Jerome Davis

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In This Issue

THE ARCHBISHOP OF CANTERBURY

is the Most Rev. Geoffrey Francis Fisher, primate of All England, who succeeded to that high position in the Church of England on the death of Archbishop Temple in 1944. Archbishop Fisher was appointed the following January, having been Bishop of London since 1939. He has proved as staunch a supporter of the World Council of Churches as his distinguished predecessor, and will undoubtedly play a leading part in the first Assembly of the World Council to be held in Amsterdam next August. The archbishop's article is the first in a series which The Christian Century will publish in preparation for the meeting of the Assembly.

JEROME DAVIS

once taught sociology at Dartmouth, and later "practical philanthropy" at the Yale Divinity School, but does so no longer—which is a footnote, at least, to contemporary American academic and church history. He was born in Japan, the son of a U.S. army colonel, and graduated from Oberlin and Union. He has a Columbia Ph.D. He has been especially interested in Russian matters since the First World War, during part of which he was in charge of Y.M.C.A. work in Russia. He has traveled in Russia extensively since then, frequently conducting parties of Americans. During the Second World War he was director for the World's Y.M.C.A. of the work in prisoner of war camps in Canada.

ROBERT ROOT

formerly press secretary of the World Council of Churches at Geneva, is now in the Near East, making his present headquarters at the American Mission in Beirut.

E. H. LINDEMAN

becomes staff correspondent for Oklahoma and neighboring areas. He is superintendent of the central south conference of the Congregational Christian Churches.

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January 28, 1948

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Calendar of Coming Events

Jan. 28. National Stewardship Institute, Golden Rule Foundation. Annual Meeting, New York city.
Jan. 31. Conference on Christian Vocations, Chicago.
Feb. 1. Charles Street Forum, Boston; Christian A. Herter, speaker.
Feb. 1. Chicago Sunday Evening Club; John A. Redhead, speaker.
Feb. 1. Ford Hall Forum, Boston; Mordecai W. Johnson, speaker.
Feb. 2. Institute of Religion, United Church, Raleigh, N. C.; Clyde R. Miller, speaker.
Feb. 2-4. New York State Pastors' Convocation, Syracuse.
Feb. 2-4. Pastors' Conference, University of Dubuque; Julian Price Love, Joseph R. Sizoo, speakers.
Feb. 3. New York Institute for Religious and Social Studies; Roger N. Baldwin, John C. Bennett, James Marshall, speakers.
Feb. 7-8. Evangelical and Reformed Church National Youth Cabinet, Annual Meeting, Cleveland.
Feb. 8. Race Relations Sunday.
Feb. 8. Charles Street Forum, Boston; L. M. Birkhead, speaker.
Feb. 8. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Feb. 8. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Feb. 8-14. Annual Meeting, International Council of Religious Education, Grand Rapids, Mich.
Feb. 9. Institute of Religion, United Church, Raleigh, N. C.; Truman B. Douglass, speaker.
Feb. 10. New York Institute for Religious and Social Studies; John C. Bennett, Archibald MacLeish, Robert K. Merton, speakers.
Feb. 10-15. Ministers' Week, Iliff School of Theology, Denver.
Feb. 11. Ash Wednesday.
Feb. 15. First Sunday in Lent.
Feb. 15. Student World Day of Prayer.
Feb. 15-March 7. United Church Canvass Spring Campaign.
Feb. 17. American Committee for the World Council of Churches, New York city.
Feb. 22-29. American Brotherhood Week.
Feb. 24-26. Western Section, Presbyterian World Alliance, Buck Hill Falls, Pa.
March 4-6. Federal Council of Churches, Department of the Church and Economic Life, Columbus, Ohio.
March 21. Palm Sunday.
March 26. Good Friday.
March 28. Easter.
March 29-April 1. Spring Convocation. Colgate-Rochester Divinity School, Rochester, N. Y.; Ayer Lectures, J. Seelye Bixler; Rauschenbusch Lectures, D. R. Sharpe.
April 5-6. Inter-Council Field Department, Cleveland.
April 6. Ingersoll Lecture on the Immortality of Man, Harvard University; Clyde K. Kluckhohn, speaker.
April 6-8. Crozer Theological Seminary Annual Pastors' Conference, Chester, Pa.; John Sutherland Bonnell, Maynard Cassady, Wilbour E. Saunders, Henry Smith Leiper, leaders.
April 12-14. Interprofessions Conference on Education for Professional Responsibility, Buck Hill Falls, Pa.
April 16-18. United Stewardship Council, Spring Meeting, Atlanta.
April 27-30. Third Annual National Council on the New Approach to the Alcohol Problem, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

THE MARSHALL PLAN, said the executive committee of the Federal Council during its recent Atlanta session, is "one of history's most momentous affirmations of faith." That may not have been going quite as far as the London *Economist* went when it called it "the most unsordid act in history." Such Britishers as stress the American self-interest involved were rebuked by this business weekly, which insisted that while the plan "may indeed be enlightened self-interest, the degree of enlightenment is so infinitely in advance of any yet shown by a great nation in time of peace that it may well be questioned whether it comes into the category at all." However, the Federal Council's endorsement was sweeping enough to insure ERP strong support from united Protestant forces. At the same time, the executive committee laid down nine stipulations which it declared essential to a successful application of the Marshall plan. Of these the most important were the fourth, which holds that the United States should impose no conditions on European countries that seem to require them to copy American political and economic patterns, and the ninth, which says that the American people must be willing to accept voluntary or government restrictions on their own purchasing in order to put the plan over. It is disturbing to learn that, on the same day the Federal Council adopted that fourth point, Undersecretary of State Lovett forced the British and French governments to call off a projected meeting of the sixteen Marshall plan nations to chart their own contributions to ERP, lest they ask for the same guarantee!

Federal Council for Marshall Plan

Dulles Asks Return to Civilian Rule

HARD on the heels of the Federal Council's endorsement, John Foster Dulles delivered a remarkable speech before the Foreign Policy Association of New York telling why he favors the Marshall plan. Many parts of that speech clamor for comment. We can mention only two. Mr. Dulles was particularly effective in describing the "Not war, not peace" policy of the Soviet Union, showing how this has produced the same kind of policy on the part of the United States and, while insisting there is accordingly no immediate danger of a shooting war, acknowledging that on both sides such a policy "assumes that the other fellow has great self-control." Is the assumption warranted? One of the most notable portions of Mr. Dulles' speech, however, dealt with the need to get the nation back under civilian control. He admitted that extraordinary needs, especially in occupation zones, require more military men in administrative posts than would normally be the case. And he evidently favored some sort of U.M.T. system, although he did not use that term. But beyond that he went all-out in demanding that "the military [shall] be an instrument of national policy, not itself the maker of that policy." Such a demand, coming from Secretary Marshall's trusted adviser at sessions of the U.N. and of the Council of Foreign Ministers, carries extraordinary significance. For whatever one may think of Mr. Dulles as a political figure—and The Christian Century thinks very highly of him in that regard—everyone must be aware that he knows what is going on inside the government.

What! Another General!

PERHAPS it was not simple coincidence that Mr. Dulles' speech followed so closely President Truman's nomination of Maj. Gen. Laurence S. Kuter to be chairman of the Civil Aeronautics Board. Once again, confronted by a major policy decision involving a top-rank appointment, the President has followed what is coming to be a standard pattern and chosen a military man for the post. And in this case it cannot be argued that no civilian was available, for in order to appoint General Kuter the President had to fire James M. Landis, former dean of the Harvard law school, who had served one term as C.A.B. chairman and thought he had been promised another. But the newspapers say the big air lines disliked Mr. Landis' insistence on safety measures; hence, General Kuter. Moreover, along with the nomination of General Kuter, Mr. Truman asked Congress to agree that high-

ranking military men placed in civilian posts could collect both their military and civilian salaries. So far, Congress is balking at that. If it goes through, obviously it will help to create a scramble by generals and admirals for such civilian appointments. As head of C.A.B., General Kuter would control not only all civilian air operations in this country, but also the numerous air bases which our transoceanic commercial lines are acquiring overseas. We suggest, therefore, that such an appointment be considered in the same light as the other factors in our editorial of January 7, "As the Russians See Us." How is such a nomination likely to be interpreted in the Soviet Union?

British Send Arms To Arab States

ZIONIST CIRCLES last week sought to counter the effect of disclosures concerning the shipment of explosives from the United States to Palestine by charging that the British government is sending large munitions exports to Egypt, Irak and Transjordan. The British war office admitted it. In defense, it claimed that these shipments merely filled old contracts—that with Irak made in 1932, with Egypt in 1936 and with Transjordan last year. As to the size of the shipments, it would give no information. Whatever the legal status of these deals, they constitute a moral offense. Munitions shipped to Arab states these days are an incitement to full-scale war in Palestine, and Mr. Attlee and his cabinet colleagues know it. Immediately after the U.N. voted to partition Palestine, the United States slapped down an embargo on such shipments to that country. Under the terms of that embargo, it has halted shipments of explosives and other war materials as soon as they have been discovered, and it is now vigorously rounding up secret stores that might in the future slip through the embargo. Why should not Great Britain do as much for peace? Not as much is heard about the "merchants of death" these days as was heard after the First World War. But Britain's readiness to encourage a traffic of this kind indicates that they are still powerful, and still doing business at the old stand. We anticipate, before long, some embarrassing questions in Parliament.

Were Seminaries Refuges From Wartime Draft?

RECORDS of enrollment in recognized theological schools during the past decade show that these schools were not refuges for draft dodgers, as some people believed. According to a study made by the Selective Service System, enrollment in 458 schools which answered a questionnaire increased 10.4 per cent in the three years from 1937-38 to 1940-41. The rate of increase was cut to 4.7 per cent during the next four years. So, says Selective Service, "the results of the survey appear conclusive" with regard to whether the exemption of theological students caused "a great rush" to the divinity schools. It did not. Furthermore, the enrollment increased sharply in 1946-47 and a large percentage of students were veterans, particularly in Protestant schools. The 243 Protestant schools reporting had 15,124 students just before the conscription law went into effect. In the school year 1944-45, just before the end of the war, they had 15,796 students. Comparable figures for the 204 Roman Catholic seminaries were 16,910 and 17,715. The 1946-47 enrollment of Catholic schools was 19,207; of Protestant schools, 20,823. In this year the percentage of veterans in Catholic schools was 6.7; in Protestant schools, 37. This would indicate that a large proportion of young men intending to go into the ministry had deferred fulfillment of their purpose until they had completed their military service. If the seminaries were refuges from conscription, their enrollment would have fallen off after the war. Instead, Catholic seminary enrollments have increased 13.6 per cent since 1940-41, while Protestant seminaries have enlarged their student bodies by 37 per cent.

American Archbishop For Istanbul?

MAXIMOS V, ecumenical patriarch of the Greek Orthodox Church in Istanbul, has finally resigned. Mystery has surrounded that dignitary's reported lapses in health, his shuttling back and forth between Greece and Turkey, and almost everything connected with his term in high office. But now it seems that he has stepped out or is on the point of stepping out. And it is reported from Istanbul that his successor will probably be Archbishop Athenagoras of New York! We know nothing about the inside maneuvers which are undoubtedly involved in transferring this archbishop from New York to the Dardanelles. There are certain things about the situation in the Near East, however, that we do know. We know that Orthodox leadership there is inextricably mixed up with the political struggle for control of the eastern Mediterranean and the Balkans. We know that the patriarchate at Istanbul is a key post in that struggle. And we know that putting an archbishop from New York in that post is certain to be given a political interpretation throughout that part of the world. To this knowledge we must add our suspicion that the state department in Washington probably knows more about this proposed choice than any church headquarters in this country. If that should be true—and it would take more than a formal denial to quiet our fears—then it must be said that the United States government is getting involved in a business which will produce plenty of headaches before we extricate ourselves.

India Repents and Gandhi Lives

A GREAT NATION can repent. A spiritual revolution can occur among hundreds of millions of people, turning them overnight from hatred and slaughter to fraternity and concord. Perhaps it could not happen anywhere but in India, although the prophets of Judaism and Christianity had a different story to tell. But it has happened in India. To save the life of the father of Indian freedom, on the sixth day of Gandhi's fast the representatives of the major religious communities agreed to make themselves responsible for the good behavior of their followers. The Hindus also pledged themselves to carry out at all costs Gandhi's seven-point program for dealing with

the Moslems. These points constitute a spelling-out of repentance in practical terms which any Moslem is bound to recognize as genuine. The Moslems who fled to Pakistan are to be sincerely invited to return to their homes in safety. Their security on trains is guaranteed. Social boycotts of Moslems are to be dropped and Moslems are to be welcomed "as if they were brothers." They are to be given the right to live where they choose and to establish themselves in businesses and professions without discrimination. As an immediate demonstration of the Hindu change of heart, Hindus are to fraternize with Moslems on the next Mohammedan feast, soon to take place, as they did in the days before communal warfare. The mosques which have been converted into Hindu temples or dwelling places are to be returned to their original use. Moslems are to be made as secure as they were before the rioting, which has taken 350,000 lives in recent months. All this, it will be noted, applies to the Hindus, who constitute the majority of India's population. Gandhi is a Hindu, so he did not attempt to define what repentance would mean to the Moslems. But he indicated his deepest desire when he pleaded with Pakistan to give up her independent status and to join India in a single state. Whether that will happen at once remains to be seen. But if the Hindus live up to their pledges, the pressure on Pakistan officials to rejoin India will be very strong.

German Christianity Is Changing

A DECADE AGO it was the fashion in certain influential quarters to dismiss the social expressions of American Christianity as moralistic activism. Now Continental church thought is moving much closer to the American idea that the Christian faith must constantly find ways to show its relevance to society as well as to the individual. An example is an address recently made in Stuttgart by Dr. Eugen Gerstenmaier, head of Hilfswerk, the relief organization of the Evangelical Church in Germany. After discussing the failure of the London conference, Dr. Gerstenmaier said: "The Evangelical Church in Germany sees it as its duty, in this time when the postwar world has been demonstrated a failure, to prevent a new demonism in Germany. Hitler's accursed attempt still has echoes and these must be fought, so that this satanic spirit does not live on. Proofs of Christian solidarity, and especially shipments of food from other lands, have alone made it possible for the German people even to exist. If you ask what concern of the churches these matters are, the church answers that it feels itself called to lead the fight for the recognition of Christian principles in the life of the state, though it does not identify itself with any party. The Protestant churches of England and America have taken a stand for a just peace, and other churches have fulfilled their office as watchmen better than the German churches, which formerly were too much taken up with intellectualism and theoretical questions. Since Christianity is practice, helpful action must be considered its task equally with revelation. The Hilfswerk would set over against the demonic society of misery the community of the suffering. It considers that it has a duty toward all those who have been disinherited and driven out. . . . Today the existence of all the people is threatened. To make it possible for them to live is also a task for the church, which must translate its concern for souls into action; else the gospel cannot be heard."

The Embattled Mr. Conover

ONE of the most engaging figures in American church life today is Elbert M. Conover, director of the Interdenominational Bureau of Architecture. We like Mr. Conover because what he believes, he believes passionately. Recently he showed that in these pages when the minister of the First Baptist Church of Flint, Michigan, Franklin W. Elmer, Jr., was intrepid enough to say some kind words for functional church architecture and some disparaging ones about gothic fanes. Mr. Conover promptly swept into our correspondence columns in a storm of indignation and scorn. So we were not surprised to learn that the competition in church design among students in leading architectural schools, which Mr. Conover has been conducting in collaboration with the Guild of Church Architecture and the *Christian Herald* wound up in a blaze of Conoverian wrath. The designs, according to the Conover standards, were so bad that only a part of the prizes were awarded. They "didn't look like churches." They were all a mess of flat roofs and glass walls—"more like great industrial plants than places where the Unseen God is worshiped." Mr. Conover and his I.B.A. are evidently prepared to fight it out on the gothic line until the whole $600 million which Protestant churches are said to be about to devote to new buildings is gone. We have no idea what the outcome will be of this war between Mr. Conover and the architectural schools. Prudence advises editorial silence at the bottom of a deep slit trench while the battle continues. But there is one question which we hope that the combatants on both sides will not entirely ignore. That concerns the nature of Protestant worship.

Why Do Christians Condone Slavery?

EXCEPT for the use of starvation as an instrument of national policy, nothing that has happened since the war so clearly reveals how far the Christian foundation of Western civilization has been undermined as the continued retention in slave labor camps of millions of prisoners of war. It is nearly three years since the fighting ended in Europe. Now Great Britain is formally charged with "crimes against humanity" because she has failed to keep her promises to release the 60,000 German prisoners of war condemned to work in the Middle East. Pastor Norbert Ruckert, who was formerly attached to Rommel's army, signs the charge in behalf of all Lutheran clergymen among the 60,000, and the Stuttgart state council publishes it. Pastor Ruckert points out that slave labor is being enforced by nations which "solemnly proclaimed that they entered the war in the name of law, humanity and Christianity and its imperishable values, and that they intended in this spirit to lead Germany into a new path." That is true, and Pastor Ruckert is right

in declaring that violation of these principles constitutes a crime against humanity. His protest applies with equal force to the retention of prisoners by Britain elsewhere, to slave labor imposed by France, Holland, Belgium and Russia, and to the United States, who turned over most of these prisoners to her allies after promising the victims that they would be repatriated. Human justice has failed. Does this end the matter? Not at all. The laws of God cannot be so easily defied. That being the case, why has the Christian conscience of the West lost its voice? Why has no powerful answer been given to the plea of the German churches, made at Christmastime a year ago, for the return home of these prisoners? If the answer is that the church condones slavery because it has become as corrupt as the state, we shall not escape divine judgment, which may be expected to express itself in slavery for us all.

The World Government Crusade

H. G. WELLS closed his *Outline of History,* written at the end of the First World War, with a prophecy that mankind, driven by technological and social necessity, would now move ahead to drop "provincial loyalties and allegiances" and embrace "our true state, this state to which every man owes his utmost political effort, . . . this nascent Federal World State to which human necessities point." Only in "an effective will for a world law under a world government," he insisted, could destruction be avoided and man achieve his destiny. It was an old prophecy; at least as old as Tennyson's "Locksley Hall." But it awakened only a few echoes from harmless enthusiasts or from glib talkers who showed little evidence of knowing what they really had in mind—until Hiroshima!

Chancellor Hutchins, of the University of Chicago, has given us a vivid record of what Hiroshima did to one thoughtful man. On the Sunday after the first atomic bomb fell, Mr. Hutchins discussed its meaning with two other members of the Chicago faculty on the university's Round Table radio program. "Up to last Monday," he told his colleagues, "I must confess that I did not have much hope for a world state. . . . But the alternatives now seem clear. One is world suicide; another is agreement among sovereign states to abstain from using the bomb. That will not be effective. The only hope, therefore, of abolishing war is through the monopoly of atomic force by a world organization." In the light of Hiroshima, Mr. Hutchins declared, a world government had to be formed "not a thousand or five hundred years hence, but now." And there was a chance that mankind had been sufficiently scared to do it.

To understand why Hiroshima was such a catalyst, changing what had been vague desires or dreams into a determined crusade, one must remember that it came *after* Dumbarton Oaks, *after* the San Francisco conference and *after* the formation of the United Nations and the writing of its Charter. There had been warnings before San Francisco. "If the delegates put on their spectacles and look down their noses and come up with the same old bunny," E. B. White, for example, had written in the *New Yorker,* "we shall very likely all hang separately." But it took Hiroshima to awaken great numbers with a jolt to the fact that the new U.N. was "the same old bunny" as the League of Nations, and that if the league had foundered on the attempt to preserve national sovereignty and world peace at the same time, this new organization would too.

Everything that has happened in the U.N. since then has driven that lesson home. Cord Meyer, Jr., tells the story with all the passion of a betrayed soldier in his new book, *Peace or Anarchy.* Mr. Meyer came to his belief in the suicidal folly of maintaining free-wheeling sovereign states while serving with the marines in the Pacific. After he had been invalided home, having had an eye shot out at Guam, he threw himself into the fight for lasting peace. He went to San Francisco as one of the two veterans Mr. Stassen took along as his assistants. While he was serving in the conference, word came of the death of his brother in action on Okinawa. When he sized up the U.N. structure San Francisco had actually formed—a scheme for big power irresponsibility under which "a permanent member [of the Security Council] can violate every principle and purpose set forth in the Charter and still remain a member in good standing"—he knew he had been bilked. From that hour he was a crusader for world government. Today he is the president of the United World Federalists, Inc.

I

A host besides this young marine captain have concluded that something far more organic than the present loose alliance of independent sovereignties is required if civilization is to escape destruction. The result is a genuine movement for a federal world government. This has been growing outside the United States as well as in. In certain respects it has been growing faster and more solidly outside the United States than in. As it has grown, it has taken on clarity. It still has a few vague spots left, but not very many. When a missionary for world government stalks a convert these days, he has a clear enough gospel to point the way to salvation.

Great Britain affords a good illustration of the way in which the world government idea has progressed from a cloudy aspiration to a concrete crusade. Before the end of the war Winston Churchill spoke in general terms for a United Europe movement. It never moved, principally because the small nations of western Europe feared that Russia would regard it as an alliance aimed against her and treat it accordingly. Then Ernest Bevin told Parliament, two months after the Japanese surrender: "I am willing to sit with anybody of any party, of any nation, to try to devise a franchise or a constitution for a world assembly." But it was not until a 38-year-old member of Parliament from Birmingham, Henry Usborne, and a free church minister, the Rev. Gordon Lang, who is also a Labor M.P., formed the Parliamentary Group for World Government that a definite program began to emerge. Nearly a hundred members of Parliament now support that program.

The British program in essence is to hold a great national unofficial election in 1950, somewhat after the pattern of the peace ballot which Viscount Cecil and the League of Nations Union held in 1934 in which more than 11,000,000 ballots were cast. At this election 38 delegates—one for every million of population—will be elected from a list of about a hundred national leaders, which is now being fine-tooth-combed by the parliamentary group from the large number who are offering themselves as candidates. Then in the fall of 1950 a popular world assembly is planned to meet at Geneva and stay in session until it has drawn up a new charter for a genuine world government. What the powers of this government would be the peoples' assembly would decide. They certainly would include the establishment of a world police to provide security for the disarmed nations, together with ownership and control of atomic development. Beyond that, Mr. Usborne and his British associates believe, there should be ownership and control of a world bank and a world food administration. The charter, or constitution, thus adopted would be submitted to the governments of the world for ratification. When governments representing three-fourths of the world's population had ratified, it would come into effect. Mr. Usborne estimates that would be in about 1955. A genuine world government in seven years!

Equally strong support is forming in other European countries. There are parliamentary committees in France, Italy, Belgium, Holland and Luxembourg, and soon will be in the three Scandinavian nations. The new French constitution specifically provides for turning over such portions of French sovereignty as are required to a world organization when, as and if it comes into being. A strong propaganda movement among students is under way. Only in Russia and its satellite states is there blunt opposition. One of Mr. Vishinsky's targets at Lake Success was Mr. Usborne.

II

Meanwhile, what has been happening in the United States? Here the world government idea has been greeted with the same discreetly vague blessings from governmental leaders as in England. Enthusiasts can quote Truman, Taft, Stassen and others in terms which sound good and mean little. Only a handful of bold spirits, such as Justice Douglas of the Supreme Court, have really committed themselves. There has been some official approval of debatable importance, such as the Humber resolution adopted by 15 state legislatures. This calls on the members of Congress from these states to "vote for a resolution in the Congress of the United States approving the principle of world federation and requesting the President of the United States to initiate the procedure necessary to formulate a constitution for the federation of the world, which shall be submitted to each nation for its ratification." There are a couple of resolutions sleeping in Congress which demand transformation of the U.N. into a true world authority.

For the most part, however, the official or semi-official gestures in this direction in this country have been what C.E.M. Joad calls "spineless and lifeless." The real drive has come from writers such as Emery Reves, with his *Anatomy of Peace* (now published in 30 editions in 24 countries and 20 languages), and E. B. White, with his *The Wild Flag;* from publicists such as Raymond Swing and Norman Cousins; from scientists such as Einstein and Urey; from educators such as the group around Hutchins; and from the veterans and young zealots who furnish the energy for various world government evangelistic bodies.

At one time there were so many of these, and they had so many different ideas about what should be done to save the world from demolition, that it was all but impossible to keep track of them. Within the last year, however, they have shaken down and shaken together. On the major issue which used to divide them—whether to try to make over the U.N. into a world government or to start afresh toward that goal by the peoples' assembly method—a national convention held at St. Louis two months ago and the international convention at Montreux, Switzerland, last summer have ironed out the differences by deciding that it is not a case of either/or but of both. The main point of debate remaining within the American movement concerns whether the world government, when first established, should be on a minimum or maximum basis. The "minimalists" contend it should have just enough power to keep the nations from unleashing an atomic war. The "maximalists" declare it must have full powers. As Mr. Hutchins put it in a speech at Denver last month: "We have now arrived at the ultimate stage in history. We cannot do something intermediate now and ultimately do something ultimate. What is ultimately required of us is required of us now."

III

In any event, it can be said that the world government organizations are no longer fighting each other, and that they now offer everyone a place and a chance to fight *for* the sort of positive world organization he believes in. But the prospect is growing that attention will presently be largely centered on making the peoples' constituent assembly of 1950 the principal method of trying to get action. A number of "world constitutions" are already known to be in preparation for submission to that meeting. One will come from the University of Chicago; its clear-cut provisions will be discussed in these columns as soon as they have been made public. Dr. Einstein has suggested that a Russian group be invited to submit such a draft. That they will is unlikely, but one may come from Czechoslovakia. (Incidentally, the world federalists are planning to hold their next international meeting in Prague, which looks like good strategy.)

In subsequent editorials we plan to deal in detail with many of the issues raised by this world government crusade, both in this country and on the international stage. Here it can only be pointed out that there is such a crusade, that it is gathering genuine power, and that it now has a fairly clear program and timetable. It is a two-pronged program.

On the one hand, it will attempt to induce the U.N. Security Council to adopt a revised Baruch plan for the control of atomic energy and weapons which the Russians might conceivably approve. Failing in that, it will

try to move the U.N. Assembly to invoke the revisionary provisions of the Charter to make that body over into an organization exercising full affirmative controls in the atomic and armament fields. Cord Meyer's book, already mentioned, tells how. On the other hand, it will try to arouse vast numbers in most countries to vote for delegates to a peoples' constituent assembly to adopt a world constitution in 1950. It will then submit that constitution to the several governments for ratification, and will make such ratification a main issue in subsequent national elections. After what is decided to be a sufficient number of ratifications have been gained, a federal union of nations with limited sovereignty will begin to function.

There is nothing vague about this; it is as precise as the proposal which went from the constitutional convention of 1787 to the floundering and mutually suspicious states of the infant republic.

Long before Hiroshima the Christian forces of this country were clear on the need for curbs on the sovereignty of separate nations and a genuine world government. These were among the major "musts" of the Delaware findings.* The generalized longings of those days have now taken on specific form. There are definite proposals, backed by recognized political scientists of the first order and by devoted workers in determined organizations, before the U.N., before the governments and before the peoples of the nations. Why, as this crusade becomes increasingly definite, and as the time shortens before the supreme atomic crisis will be upon mankind, does church interest seem to become increasingly gingerly?

This is the second in a series of editorials on the path to a world government. The first, "World Government—or Else," appeared in the issue for January 14. The next editorial in this series will deal with "Russia and World Government."

Why the Federal Council?

A COMMITTEE of the Reformed Church in America is studying the relative merits of the Federal Council of Churches of Christ in America and the National Association of Evangelicals. It is to report to the General Synod of the Reformed Church, which meets in June. The presbyteries of the Presbyterian Church in the United States are voting on whether that denomination shall stay in the Federal Council. The outcome will be reported at the 1948 General Assembly of this southern denomination. The United Presbyterian Church is making a study similar to that of the Reformed Church.

What do these developments mean? For an answer to that question, it is necessary to examine them separately. It would be a mistake to jump to the conclusion that their conjunction means that the Federal Council is under general attack. It would also be an error to assume that the fact that these three denominations are of Calvinistic background indicates that churches of the Reformed tradition are generally retreating into non-cooperation with the main body of Protestantism. What, then, does explain what is happening?

In the first place, it should be recognized that none of these denominations has withdrawn from the Federal Council, and present indications are that none of them will do so. The process of restudy in which they are engaged is not in itself a new thing, nor is it necessarily undesirable. The Federal Council has been in existence for forty years. Its record is an open book, which deserves and will repay the most careful scrutiny. That is proved by the fact that the votes so far taken in the presbyteries of the Presbyterian Church, U. S., are 51 to 16 in favor of that denomination's remaining in the council.

Then why is the question raised in the Southern Presbyterian church? One answer may be found in the persistence of regionalism in that denomination. Another appears in the movement which is well advanced for merger of the southern with the northern branches of Presbyterianism. The attack on the Federal Council, of which the Presbyterian Church in the U.S.A. is a prominent member, is a part of the resistance by a section of the southern church to the idea of Presbyterian union. A third reason is to be found on an entirely different front. It emerges from the determination of a few southern industrialists that the re-examination of economic relationships in the light of the Christian faith, in which the Federal Council has taken a leading part through its Pittsburgh conference of a year ago and in other ways, shall not be permitted to contaminate church life in the south. There is ground for believing that some of the attacks on the council which have been made in the south are financed and promoted by these interests.

In the other two churches the question has been raised in a different form. Here it appears in terms of a supposed rivalry between the Federal Council and the National Association of Evangelicals. Advocates of the N.A.E. are attempting to make membership in it seem equivalent, in an ecumenical sense, to membership in the Council. They denounce the "liberal" leadership of the Federal Council and offer their own organization as the only "evangelical" basis of cooperation. We believe that their indictment of the Federal Council is false and that their claim that the N.A.E. offers a valid alternative cannot bear analysis. Why?

First, the Federal Council is a council of official representatives of 25 national denominations comprising more than 140,000 local congregations with a total membership of 27,749,967. Since it was founded forty years ago, it has manifested to the world the increasing unity that exists among American Christians. The National Association of Evangelicals is a loose association in which representatives of a few small fundamentalist sects sit in unequal fellowship with representatives of local churches, youth groups, radio evangelists and independent missionary societies, and with persons who represent nobody but themselves. Since the N.A.E. came lately on the scene, the burden of proof rests on it to show that it does not manifest to the world the disunity and party spirit that exists among Christians. The choice between a responsible council of authorized representatives of churches in whose membership the great majority of American Protestants are found and a recently formed association of splinter groups

*For a compilation of the positions then adopted by church bodies, see *From Victory to Peace*, by Paul Hutchinson, pages 191-226. (Willett, Clark & Co., 1943.)

and individuals ought not to be a difficult one to make.

Second, the Federal Council is a fellowship of churches all of which confess Jesus Christ as "divine Lord and Savior." This is its sole doctrinal criterion, but it is sufficient to establish the council as a form of evangelical witness to the Christian faith. In contrast, the National Association of Evangelicals binds its members with a detailed creedal statement. This creed does not make them more evangelical than the Federal Council. On the contrary, it restricts the N.A.E. as a basis of cooperation and thus makes it less evangelical in that it denies the unity of the spirit in the bond of peace. On the crucial point that God has become incarnate in Christ the churches which work together in the Federal Council leave no room for question. They act together because they really belong together in allegiance to one divine Lord and Savior. Those who belong with them ought to be able to see that. They should join with them instead of permitting themselves to be sidetracked by baseless charges made by self-appointed partisans.

Third, the Federal Council is generally recognized as the voice through which the priceless heritage which comes to Protestantism through the Reformation speaks to America. Dr. Samuel McCrea Cavert, general secretary of the council, points out that Protestantism, in all forms represented in the council, "insists upon the directness of man's relation with God . . . sees in the Scriptures the decisive norm of spiritual authority . . . proclaims the universal priesthood of believers . . . stresses religious liberty in contrast with compulsions imposed from without . . . affirms that lay life is potentially as sacred as the professionally religious [and] emphasizes the principle of Christian stewardship in all earthly callings." In addition, it is a powerful factor in the "emergence of the ecumenical movement, which is a dynamic witness to the fact that Protestantism is concerned for Christian community around the world." Since the N.A.E. is not and by its nature can never become so recognized, it is impossible to compare the two at this point.

We do not hold that the Federal Council of Churches is without fault. On occasion we have found it necessary sharply to differ from some of its actions. At other times we have criticized it for inaction. Some of its limitations are inherent in the fact that it only partially manifests the unity which exists among American Christians. So we favor the proposed National Council of Churches of Christ in America, which is designed to include in one cooperative agency the Federal Council, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference and other interchurch organizations.

But the arguments which are made against the Federal Council are already being made against the proposed National Council. We believe they must be answered. For these are critical days for evangelical Christianity, in America and throughout the earth. They that are against us are far more numerous and powerful than they that are for us. Only as the churches, led by the Spirit and in firm devotion to Jesus Christ, their Head, display their determination to increase mutual understanding and the will to cooperate, can hope of salvation for our lost world be kept alive.

Could We Afford to be Accurately Reported?

EDITOR THE CHRISTIAN CENTURY:

SIR: To answer for myself, I have to say No. When that pencil is recording the fiery eloquence of Quintus Quiz, Q.Q. trembles like a leaf. Not that he fears the reporter may put down a wrong record, but that he may put it down right. I have known such a scribe to greatly improve a speech by alterations and repairs.

But the town council of Elmbury, which lives again in *The Biography of a Market Town,* was always afraid of the editor of the *Intelligencer,* an editor of right good metal. Woe betide the person or party or sect that challenged his independence! The Councillor, who is said to have been a remarkably illiterate man, complained that he was being unfairly reported. The editor, being a man of kind heart, had paraphrased his speeches. When he heard the complaint, he promised to put the matter right. This is the way in which he let judgment loose in that council: "Mr. Goodacre rose and said: 'What I mean to say, Mr. Mayor, and what I mean is I have to take up your valuable time to say as how I feel and there's many in this chamber and out as feels with me, as how I feels that the council, if you see what I mean, is wasting of a lot of valuable time by arguing about the matter . . . being something about which you feels just how you feels and nothing what anybody else can say will alter what you feels . . .' "

Mr. Goodacre took the count and did not rise to continue the round. It must be said, however, that the council of that market town was right to trust to the free word whatever price had to be paid. Anything more boring than to listen to the members of a council rising one by one to read a written speech cannot be imagined. About some of which there might be repeated the historic judgment of the beadle on the minister's sermon: "He reads, he canna read, he's no worth reading." Even the meanderings of the speaker in the council chamber were more tolerable. Gentlemen speak!

Something might be said for the paraphrase. Good men have reported speeches after this manner. Would you not like to have Samuel Johnson report you? Or Charles Dickens?

In a fraternity to which I often return in memory, we had a secretary. A very spirited and gallant old minister also kept notes. We agreed that it was an excellent practice as long as none of us were made responsible for the *obiter dicta* so recalled. The book would now appear to be rich in anonymous wisdom and wit. The ancients on the whole were not troubled about anonymity.

> What they thought they might require
> They went and took—the same as me.

Why should not a clerk of the meeting give the feeling of the meeting? The Friends do that; but would all local councils trust a clerk to read or leave in oblivion the words of that august body? Do you agree that the editor's medicine was severe but necessary? And is there a better?

Ever yours,

QUINTUS QUIZ.

Amsterdam—God Wills It!

By the Archbishop of Canterbury

WHEN my predecessor, Archbishop William Temple, spoke in his enthronement sermon at Canterbury of the ecumenical movement as "the great new fact of our era," he spoke with the judgment of an ecclesiastical statesman as well as with the warmth of one who had labored devotedly to create the very thing which he was commending. In the growth of that movement over the last forty years there have been notable landmarks, each registering an advance, each containing in itself possibilities of further advance if God so willed and if men were faithful to that will. Amsterdam 1948 will be another landmark. Our experience of the steady advance made in the past, the fact that neither the disruptions of the war nor the isolation of church from church which it caused have halted that advance, encourage us to believe that God wills this movement and wills that we should be faithful to see and to develop the possibilities which Amsterdam holds.

What the World Council of Churches will come to mean for the church universal and for the world is for the future to declare; but that future must be largely determined by what is done at this first inaugural Assembly of the council. Men of faith will have their hopes and visions and will support them by their prayers. But that they may hope reasonably and pray with the understanding, they must be clear as to what this Assembly is and what it is not. Great as its possibilities under the providence of God are, it is as dangerous to have exaggerated or misconceived ideas of those possibilities as it is to overlook their existence.

A Continuing Council

First, then, the meeting at Amsterdam is to be the inaugural Assembly of what is to be a *continuing* council. In this it will differ from the meetings at Edinburgh and Oxford, at Lausanne and Stockholm. Although those conferences had various kinds of continuation committees and interconference activities, they were of an *ad hoc* character, confined to the limited purposes for which the conferences were called. The churches felt little responsibility for what was being done between conferences and to some extent lost sight of the movement.

The Assembly of 1948 will inaugurate the World Council and will be followed at intervals of five years or so by other assemblies. These assemblies will be the supreme expressions of the council's life: but between meetings of the Assembly, the World Council will continue not only in being but in active operation through its central committee, which will meet regularly each year, and through its executive departments. In these continuing activities the representatives of the churches will direct the work of the council and will be kept in constant touch with each other. For the first time, therefore, the movement will have a permanent organization through which to function and grow.

At the same time it is important not to overemphasize the powers of the council. The constitution very clearly lays down (in Article IV) that the council has no powers over and above those remitted to it by the constituent churches. It is in no sense a "super-church" and has no aspirations to become one. In the words of the important declaration passed by the provisional committee at Buck Hill Falls: "The council does not aim to usurp the functions which belong to its constituent members, nor in any way to control or to legislate for these bodies. Moreover, while earnestly seeking the cooperation and unity of all the churches that accept its basis, the council disavows any thought of becoming a single unified church structure dominated by a centralized administrative authority. The Christian unity for which the council stands is of a different order."

Power Limited

The council then is strictly a council of churches. It is no more a church than the United Nations is a nation. It is created by the churches to do for them work that they wish to do together. But therein—in the wish to act together and to grow in common action—are revealed the immense possibilities of the council in its service to the churches. The same statement goes on: "It strives after a unity in which Christians and Christian churches, joyously aware of their oneness in Jesus Christ their Lord, and pursuing an ever fuller realization and expression of that oneness, shall in times of need give help and comfort to one another, and at all times inspire and exhort one another to live worthily of their common membership in the Body of Christ."

The World Council is to be the means whereby the churches may help one another to find at ever deeper levels their unity in Jesus Christ, their commonly acknowledged Lord, and to bear more effective witness before the world to the redemptive righteousness and love of God. Therein lie its deepest significance and its highest possibilities. No longer are the churches which compose it content to live their own lives and think their own theology in isolation from one another. Of course, they never have, entirely. But never before have the separated Christian traditions deliberately sought and created a means whereby this membership one of another shall be continuously and consciously expressed.

World Council's Deepest Meaning

In one sense, we are looking for trouble. We are taking the risk which all men take when they invite the living God into closer touch with their lives. We cannot tell what God will do with us through this new relationship, but we can be sure that he will not leave us unchanged. We come into this fellowship with very varied conceptions of God's will for his church, both in its nature and in its task. Some of us represent long and well established traditions of church life. When the Lambeth conference meets, in the months immediately preced-

ing the Assembly at Amsterdam, it will represent a tradition in which there are varieties which sometimes bewilder its friends as well as its foes, and yet in which there is unmistakably a common life of worship, piety and church order.

Other worldwide confessional meetings are being held in these two years before and after Amsterdam. Each of them is convinced by its history and experience that it is the trustee of God-given truth, the witness to which must not be relinquished. We come into this fellowship holding our own convictions with undiminished loyalty. But we cannot limit or prescribe what the living God will do, in us and with us, as these loyalties are continuously and deliberately confronted with each other, in a fellowship of the Holy Spirit and under the judgment and mercy of the risen and ascended Christ.

Not Fully 'Ecumenical'

The World Council then is scrupulously limited in authority but limitless in its potential effects. Another contrast also presents itself. While the council could ideally be the servant of all the churches, it is so far severely limited in its range. We must remain sensitive to an element of make-believe in using the great word "ecumenical" or the title "World Council" so long as great churches are not in its fellowship. Far the largest single Christian communion refuses to participate; while the rest of us cannot forbear to work together because the Church of Rome refuses to join us, we may never forget the lack of balance in our fellowship which her absence imposes.

For totally different reasons, the larger part of the Eastern Orthodox world is also unrepresented. We must continue to seek, as we have sought in the past, to do everything possible from our side to secure the cooperation of the Church of Russia and the churches which look to her for leadership. Yet we gratefully remember that a considerable number of the ancient Orthodox churches are full members of the council. It brings them into touch with their non-Roman brothers in the West in a wholly new way. It makes accessible to us the riches of a tradition which, never having got into the quandaries of the fifteenth century in the West, has much to teach both Catholic and Protestant. Indeed, who can tell what may be the eventual consequences of a new traffic between the Orthodox and the heirs of the Reformation for a final new understanding with Rome?

Its Intention Is Wide

At the same time we must remember that hesitations are still felt by certain great bodies of convinced Protestants at finding themselves in unaccustomed company. Yet surely this is good so long as all fulfill the primary duties of fellowship, which are to express honestly the truth we believe ourselves to have received, to listen with respect to the witness of others and to do both with charity.

At the moment, then, our fellowship is far less universal than its name implies, but in intention and in potentiality it is as wide as all those who "accept our Lord Jesus Christ as God and Savior." And in the meantime we must do all in our power to transcend all barriers, political, economic, ecclesiastical and geographical, that the council may draw its evidence from the old world and the new, old churches and new churches, East and West, and seek truly to express the mind of *Christ*.

To Serve Renewal and Unity

Finally, the council is there to serve, as under God the churches may allow it to, both the renewal and the unity of the Church of Christ: renewal first, and then unity. That unity for which Christ prayed can come only from the renewal of all Christians in their calling in Christ, as a by-product of their seeking first the Kingdom of God. An English theologian, Canon V. A. Demant, has wisely remarked that the church is not weak because it is divided; it is divided because it is weak. Weak it is in its grasp of Christ and of the "wholeness" of the Christian faith. If the World Council can become a means whereby the church is renewed it will also be a means by which the churches will be helped to discover unity.

I will close, as I began, with a reference to William Temple, my predecessor, to whom Amsterdam, when it meets, will owe so much. He said in his opening sermon to the Edinburgh Conference in 1937: "Our faith must be more than the trust which leads us to rely upon [Christ]: it must be the deeper faith which leads us to wait for him. It is not we who can heal the wounds in his Body. We confer and deliberate, and that is right. But it is not by contrivance or adjustment that we can unite the Church of God. It is only by coming closer to him that we can come nearer to one another. . . . Only when God has drawn us closer to himself shall we be truly united together; and then our task will be, not to consummate our endeavor but to register his achievement."

VERSE

'As We Forgive...'

PURGE Thou our vengeful spirits, as we say
The prayer Thou gavest us and by which we live,
That we may know assurance as we pray,
"Forgive us our trespasses, as we forgive."

DANA KNEELAND AKERS.

Free Men Pursue Freedom

THE CHASE flew swifter than the hounds of hell;
Heirloom and heritage we tossed behind.
Flame ripped our tortured spirits, and the well
Of human strength dried to a crusted rind.
Whipped through the valley, we deployed and sought
Escape in mountains. Lashed beyond the stars,
We shook the gates of Heaven — and were caught,
Branded, and flayed above scorn's white-hot bars.
Pinioned and racked, we agonized our thirst;
Still shouting strong defiance, we were swept
Through cosmic wilderness: the tempest burst
Of frenzied hate, then — and for joy we wept,
Beholding, as they beat us to our knees,
God's face smile toward us over spaceless seas.

GEORGE EDWARD HOFFMAN.

Russian Germany—A Dissenting Report

By Jerome Davis

I HAVE just come back from touring the Russian zone of Germany. The Soviet government granted me permission to travel freely for two months wherever I wanted to go. Fortunately I was able to get a car and a driver from the British, for travel by train in an occupied country is not easy and one is not only dependent upon train schedules but is limited to the places where the railway goes. By taking my own car I could stop anywhere and everywhere and stay as long is I liked.

My chauffeur's name was Goodfellow. Throughout the war he had served in the British army and was even now a driver for British forces in Berlin. He had been warned to expect dire things in the Russian zone and carried a loaded revolver. As we started on our trip he insisted on turning back and going to the commissary department to get ten days' rations "just in case," as he said. Actually he never touched them, and when we got back he said his trip had disproved all the rumors.

Hypocrisy Among the Defeated

In the American zone I had heard terrible tales from former nazis about what the Russians were doing. One told me that conditions in the Soviet zone were "a thousand times worse than under Hitler," another that "there is no freedom," a third that "the children are dying" and that "no politicians except the Communists have any rights." One German living in the American sector later let slip a significant comment: "Germany is fast becoming a nation of hypocrites. In the American, British and French zones they know that the officials welcome any slander against the Russians and they are glad to oblige. In the Russian zone the situation is just reversed; there they welcome any slanders against the Americans and their allies. We all have a tendency to please by saying what the occupation forces like to hear."

Much to my surprise, as we left Berlin it was not Russian guards but English who stopped us. They could not read our Russian permits and wanted British orders. The fact that the car was rented to us by their government did not seem to impress them. After telephoning to several higher British authorities they finally let us go.

Talking with Farmers

We motored toward Dresden and wherever I desired we turned off the main road to interview Germans in their homes or in the fields. My first detour took me to the small village of Duben with 350 inhabitants. I knocked at several doors before I found anyone, for most of the people were working in the fields. Suddenly I came upon a whole family in a courtyard. There were four children under ten, an old man, a young boy of nineteen and the wife of the farmer. After I explained that I was an American they spoke frankly about conditions. Here is their story, just as they told it:

They were getting all the food they really needed for themselves, but it had been a bad season for potatoes because of the drought. They complained that the government requisitioned three tons of their potatoes for every hectare (2½ acres). What was more, they were paid only one-fifth as much as they could get on the black market. For every hen owned they had to give up thirty eggs a year at the fixed government prices. After questioning they admitted that the potatoes and eggs taken by the government were rationed to the people in the city and the surplus above their quota they could sell at high prices. They had plenty of wood for the winter but no coal.

Churches and Political Parties

The Evangelical church was running the same as before and all the children went to Sunday school. Political parties were allowed and there was considerable political agitation. About ten in the village belonged to the S.E.D. or Socialist Unity party, which they said was favored by the Russians. Most of the farmers declared they were content not to belong to any party. They had enough to do working the fields. They had never heard of anyone's being arrested in the village by the Russians and they had complete freedom. They wished, however, that prices on clothes were not so high and that Germany might be united.

These farmers seemed to feel that America was partly responsible for blocking the path to German unity. All the children in the village were going to school and there were scholarships to help any who wanted to go on to the university. Conditions had been improving, but they thought it would be better if all the occupying powers withdrew and let Germany organize and rebuild herself.

I rode on for about an hour before turning off to the small city of Freienhaufen. This proved to be a mining town. Here I talked with miners and others on the street. The town has about 2,200 inhabitants. Of these, about 170 belong to the S.E.D. party and 30 to the C.D.U. or Christian Democratic Union party.

In a Mining Town

These miners said they got 1.13 to 1.99 marks per hour and paid 35 pfennigs for their noonday meal of meat and vegetables. Under Hitler they had had to work ten hours a day, but now only eight hours. Today they also get free medical treatment for themselves and their families. If they are sick they receive full pay for six weeks starting with the first day. Under Hitler for the first three days they got nothing and afterwards only half-pay. All the miners now belong to the trade union. Such workers now get all the coal they need for cooking and winter heat. They have two small orchestras in the village, an amateur theatrical troupe and a Free German Youth organization. The village boasts two successful cooperatives. The Protestant pastor said they had complete religious liberty. Altogether they had far more benefits and far more freedom than under Hitler. Their chief complaint was that shoes and milk were scarce.

I arrived in Dresden in the evening and was put up in a

beautiful villa overlooking the river. Previously it had belonged to a wealthy restaurant owner. Under Hitler it had been seized by one of the nazi burgomasters. The latter had fled before the Russians came and now the place was used to entertain foreign guests. The interior was replete with artistic objects.

Russian Policy

The next morning I went to see General Gubonoff, head of the Russian military government in Saxony. The general, stout and heavy-set, was a jovial type of Communist who was apparently an excellent administrator. I asked him to explain the main objectives of Russian occupation policy. "First," he told me, "we want to destroy completely the nazi machine; second, we want to rebuild a free democratic Germany; and third, we want to get reparations to restore the devastation wrought in the Soviet Union by the nazi hordes."

It is quite understandable why reparations are demanded. I was in Russia in '43 and '44 and saw with my own eyes the appalling destruction. Russia was occupied over a territory as large as all western Europe and lost 15,000,000 people. Today she has 4,000,000 in orphanages. Gone are 6,000,000 homes, 40,000 clinics or hospitals, and 109,000,000 head of livestock. Two thousand cities or towns and 70,000 villages were destroyed. One-third of all Russia's industries were burned or bombed. In all, the Germans did property damage amounting to 679 billion rubles, a sum so vast it is all but incomprehensible.

Still, however justifiable, dismantling factories does not make for popularity. Even with this dismantling program completed the Russians have continued to ship manufactured goods to the Soviet Union, a policy which has certainly not increased their popularity among the Germans.

Causes of Russian Unpopularity

After my stay in the Russian zone, I can understand other reasons for resentment. The Soviety army has to live off the country. They cannot afford to import food from the homeland. America can easily send all the food needed by its troops from the United States. Nor is this all. Since the war some 2,000,000 German prisoners of war have been working in Russia. They get as much food as the native population, but it is scanty at best. Presumably many of these men will not be too friendly to their captors when they return. Moreover, there are perhaps 2,000,000 Germans who have been expelled from territory now taken over by Poland and Czechoslovakia. These people not only lost their homes but they were allowed to carry away only a few pounds of baggage. It hardly seems likely that at the start they will be friendly to Russia.

In the light of all this, why is it that America has refused the Russian suggestion for a central German government? One would suppose that since America, France and England control three zones and Russia only one, they would have nothing to fear. Perhaps the explanation is that Russia has done many things in her zone to win popular support which the other occupying powers have not matched. She has given first priority to the schools, has printed far more German textbooks than the Americans in their zone and has provided far more money for scholarships. American educational experts who have analyzed the schoolbooks printed by the Russians report that they are excellent.

Russia has given every encouragement to the cooperative movement, whereas America often blocks it. The Russians have helped the shop steward movement and the trade unions in the factories; we have not done nearly so much for them. In the Russian zone even policemen belong to the trade unions. In Leipzig over 95 per cent of the force are members. Social insurance in the Soviet zone covers unemployment, sickness, accident, old age and widows' pensions, and hospital, dental, optical and convalescent treatment.

Socialization Measures

Russia has divided the big estates among the landless farmers and the refugees. She has frozen the bank accounts of all the nazis. She has done a far better job of denazification in her zone than we have in ours. In the Russian zone most of the factories are nationalized. Not so in ours. The Russians also give incentives to the farmer by permitting him to sell at high prices everything produced above his quota. Possibly America fears the contrast of such policies with those we are trying to follow.

I interviewed Protestant pastors and Catholic priests. I attended church services and visited parsonages. Everywhere I heard the same story: "We have complete religious liberty; there is no religious censorship." It is true that the church has been divorced from the state and religion is no longer taught as a part of the regular curriculum in the public schools, but priest or pastor can still teach religion. In every school in the Russian zone any religious leader can conduct a class on religion for children at an hour when the room is not occupied, and the school authorities cooperate in requiring the children to attend if their parents request it. In all my stay in the Russian zone I found no one who complained that religion was not free.

One Russian commander in the early days ordered a poster printed in German declaring that there was to be no interference with religion and that church services must not be molested. His translator did not quite understand the Russian and when the poster appeared it was an order that all Germans were to attend religious services on the Sabbath day. It seems clear that the Russians have given religion a free and full opportunity.

Conclusions

My conclusion is that Russia is slowly overcoming in her zone the widespread hostility evoked by her armies at the start of the occupation, while to some extent the western allies have been losing popularity in theirs. If America continues to oppose a politically united Germany, it will give Russia a strong moral case with the German people. For Germany cannot be split into an eastern and western zone without disastrous consequences. In my judgment this partition policy will be far more dangerous to America than it will be to Russia, since the eastern zone can be integrated into the economy of Poland, Czechoslovakia, Russia and other states in the Soviet bloc, while for America to try to rebuild western Germany alone will

prove far more costly than the American people in the long run are likely to approve.

It is time for the United States to stop, look and listen. A Germany split into hostile camps is a portent of World War III. Why not try Russia's proposal and work together to rebuild a united Germany—of course with safeguards against rearming? If the Soviet Union is insincere, let's call her bluff. If she really means that she wants a united democratic Germany, let's join in helping to build it.

BOOKS

Friend of the Indians

THE INDIANS OF THE AMERICAS. *By John Collier. W. W. Norton & Company, $3.75.*

THAT the Indians never did anything wrong and the white men never did anything right appears to be the central conviction which animated Mr. Collier in writing what the jacket of the book calls, with fair accuracy, "the whole story of the oldest inhabitants of the hemisphere, their dark and colorful past and their long hope for the future." Limitations of space naturally required that the "whole story" be told in broad generalizations, with only occasional episodes presented in detail. Limitations of the author's temperament also set some boundaries that he could not pass. But liberal and humanitarian readers will feel that he is on the "right side" (i.e., our side) in his general estimate of Indian rights and of the wrongs that they have suffered. He has been a sincere friend of the Indians for the past twenty-five years and, during most of that time, an embattled champion of their cause against whatever he considered an infringement of their rights or exploitation of their assets.

The contents of the volume include: an evaluation, in somewhat mystical vein, of the spiritual qualities of Indian culture, with its deep rootage in immemorial tradition and its setting in a closely integrated social order marked by the solidarity of tribe and clan; an account of the highly developed civilizations of the Indians in South America and Mexico, of their conquest and subsequent treatment by the Spanish, and of the present place and prospects of the Indians in the Latin American republics; a similar general survey (much simplified) of the Indian tribes north of the Rio Grande as they were before the white man came, and of what the white man has done to them; and an account, from the author's own very specific point of view, of the highly controversial matters of governmental Indian policy immediately before and during his twelve years of service as U. S. commissioner of Indian affairs. This last section is his *apologia pro vita officiali sua.*

A social worker by profession, with some experience in encouraging the foreign populations in New York to retain their national peculiarities and resist what is commonly called "Americanization," Mr. Collier discovered the Indians by way of New Mexico when Mabel Dodge Lujan persuaded him to forego a long vacation in Mexico and come to Taos instead. Mabel Dodge, whom he had known in New York when her circle of radicals was in its heyday, had by this time become the wife of a Taos Indian, and it was Antonio Lujan who introduced Collier to the problems of Indian rights. It was high time for somebody to introduce somebody to them who was capable of righteous excitement in their behalf, for insidious plans were afoot to rob the Pueblo Indians of what was lawfully theirs. For the next ten years (1923-33) Collier was executive secretary of the American Indian Defense Association, and after that (1933-45) as U. S. commissioner of Indian affairs he was in a position to defend them officially.

Since Mr. Collier refers to Mabel Dodge Lujan's part in turning his attention to the Indians, and since temperament and predisposition so largely affect one's reactions to their appeal, it seems fair to quote her estimate of him as she knew him in New York.

> Collier was over at the People's Institute. He was one of the really emancipated people I knew . . . His work was sometimes mixed up with poor people, generally foreigners, whose European cultures he tried to preserve. He was constantly organizing pageants wherein Syrians, Slavs or Italians could parade dressed in their native costumes. . . . Because he could not seem to love his own kind of people, and he was full of a reformer's enthusiasm for humanity, he turned to other races and worked for them. He still had that job of trying to preserve the flavors of their nationalities when they came to New York. Singly, he tried to stem the ponderous tide of Americanization. . . . His drawback was that he seemed to be all in the air, wind-blown, and not down on the solid ground. (Mabel Dodge: *Movers and Shakers,* pp. 276, 323.)

In that same connection Mr. Collier described himself by writing: "I seem to have an original tendency, plus a deeply impressed habit, of hypersusceptibility to stimulation."

All this did not prevent Mr. Collier from becoming, as aforesaid, a very genuine friend of the Indians and a valiant worker in behalf of justice for them. The specific policies which he urged while he was in office cannot here be discussed at length. But it is rather unfortunate that the argument for appreciation of the Indians' virtues and for a decent regard for their rights—about which I feel strongly, because I lived very close to them for a good many years—is cluttered with exaggerated claims for the inherent superiority of the Indian scheme of values and social structure. One seems to discern here the distortion resulting from that inability to "love his own kind of people" and from a precommitment to the belief that whatever his own kind does is cheap and shoddy and whatever some colorful and different group does is beautiful and has deep spiritual significance.

W. E. GARRISON.

A Lesson Never Learned

THE SOUTH DURING RECONSTRUCTION, 1865-1877. *By E. Merton Coulter. Louisiana State University Press, $5.00.*

READING Dr. Coulter's study of the way in which the north went about "reconstructing" the south after the Civil War is a melancholy business, for one is reminded again and again of the Morgenthau folly and the Potsdam folly and the Yalta folly. Will we never learn how to win a peace? The answer seems to be No. Dr. Coulter shows that it wasn't until Congress embarked on its "cold war" after Appomattox that the south was welded into a solid bloc; it was the postwar folly of the "radicals" in Washington, not Sherman's march through Georgia, which produced the south's one-party system. (And Dr. Coulter, who heads the department of history at the University of Georgia,

frankly calls the one-party system an old man of the sea riding the shoulders of the south.)

This is not the first time that the history of the reconstruction period has been written. Yet rarely has the story been told with more wealth of incident and historical integrity. The fact that a southern historian can write with so little partisanship or passion is another proof that time is a great healer. In some respects the best portions of this volume are those which tell of economic reconstruction. The material in these chapters, while not as colorful as in those dealing with the K.K.K. or the political campaigns of a Benjamin H. Hill, has important bearing on some of the economic problems which survive to plague the whole nation.

Not all the book is up to the high standard set in the sections that treat the south's postwar economy. The chapter on the Freedman's Aid, for example, is pretty one-sided. There were shortcomings and scandals enough connected with that bureau, as we all know, but these did not comprise as nearly the whole story as Dr. Coulter's account suggests. In the same way, a sweeping assertion that the south had no objection to Negro purchases of land after the war (p. 111) seems to be contradicted by the admission (p. 164) that poor whites threatened with death landowners who might sell or lease to Negroes. Moreover, Dr. Coulter seems to me to have minimized too much the effect which the Black Codes of 1865-66 had in turning reconstruction policy over to northerners of the Thaddeus Stevens school. There was folly, too, in the south.

These, however, are minor criticisms. On the whole, this is a grand piece of work. It is the eighth volume in a comprehensive *History of the South* of which Dr. Coulter and Dr. Wendell Holmes Stephenson, formerly of L.S.U., are the general editors. Other volumes in the series are still to be written, but if they prove as good, it will be an achievement of which the Littlefield Fund for Southern History of the University of Texas, a sponsor, and the Louisiana State University Press can be proud. PAUL HUTCHINSON.

Books in Brief

VIRGIN ISLANDS PICTURE BOOK. *By J. Antonio Jarvis and Rufus Martin. Dorrance, $2.50.* In midwinter, these views and descriptions of Uncle Sam's tropical islands have a strong come-hither appeal. That is apparently the intention. The volume is a guidebook as well as a picture gallery. It gives much information that will be useful to the tourist when he gets there, as well as the kind that will move him to go—or at least to want to go. The authors make no serious effort to discuss the real economic problems of the natives and residents, and are content to depict the region as the island paradise that it doubtless is, for visitors amply supplied with the circulating medium.

THE QUARTETS OF BEETHOVEN. *By Daniel Gregory Mason. Oxford University Press, New York, $4.75.* The string quartet is a subtle form of composition that yields little to casual and passive hearing but much to active listening, study and contemplation. Beethoven's seventeen quartets (counting the "Great Fugue" as one) are the noblest works in this form and, in the opinion of some (including me), they are the quintessence of Beethoven. Mr. Mason, a scholarly musician and a skillful analyst, here provides a textual commentary, less free and flowing than Marliave's standard book on the same music but more detailed and probably more accurate in its analysis. Like any other verse-by-verse or passage-by-passage commentary upon any text, whether of music, poetry or Scripture, it must be studied with one eye on the text itself or with a clear memory of it. In this case the essential equipment is a complete collection of the scores. ("Miniatures" are available, cheap, and satisfactory for this purpose.) This should be supplemented by phonograph records of as many of the quartets as one can buy or borrow, by hearing several of them interpreted by living players, and by playing on the violin such parts and passages as are within one's scope. It is a further help if one has "Add-a-Part" records of some of the quartets and can play first violin while the phonograph supplies second violin, viola and cello. I have worked through Dr. Mason's commentary using all these methods, in varying degrees, to bring the text vividly to mind. It is a humbling as well as an uplifting experience to play around the edges of such ocean depths of music. The commentator expresses a good many subjective judgments which do not check with this amateur's response to the music. For example, he finds the scherzo of the first Rasoumovsky "fifteen pages of incoherent nonsense," and that of the Opus 127 "trivial and dry," while I find them more and more exciting after many playings and hearings. So of several other movements. But in general the author's appreciation is as keen as his analysis, and his commentary is helpful at every point.

REACHING ARABS FOR CHRIST. *By Ralph Fried. Zondervan, $1.50.* Mr. Fried has served as a missionary among the Arabs in Palestine since 1926, under the Christian and Missionary Alliance Board. In this volume he narrates some of his experiences in the winning of Arab converts in this politically turbulent and religiously divided land.

GREAT MISSIONARIES TO CHINA. *By J. Theodore Mueller. Zondervan, $1.50.* A very brief survey of China and the earliest Christian efforts in that country is followed by sketches of the lives and work of about a dozen of the memorable missionaries of the nineteenth century.

THE CONFESSIONS OF ST. AUGUSTINE. *Edited and condensed by David Otis Fuller. Zondervan, $1.50.* "Condensed" is the word to note. If one wants to get some idea of Augustine's *Confessions* and positively cannot give more than two or three hours to it, this will serve. The condensation (to 119 pages of text) is made with good judgment. But this reviewer—speaking as one who does not like Augustine but who recently reread the *Confessions* in full—is of the opinion that, if this ancient opus is worth reading at all (which he doubts), it is worth reading unabridged.

THOUGHTS TO LIVE BY. *By J. A. Rosenkranz. Abingdon-Cokesbury, $3.00.* The author of a whole series of "Self-Advancement" books is well qualified to coin aphorisms that are worth pondering and putting into action. It required ingenious book-designing and much good art work to construct this handsome book the contents of which are rather less than a hundred of these nuggets of practical wisdom. Most of them click.

THOMAS JEFFERSON, AMERICAN HUMANIST. *By Karl Lehman. Macmillan, $4.50.* It would be impossible to exaggerate the merits of Mr. Lehman's picture of the intellectual life of Jefferson. In no other book known to this reviewer does one come into such close contact with the free and fertile mind of Jefferson in the non-political aspects of his thinking. Yet his humanism was fundamental to his political theory, which itself was the ground of his political action. Jefferson was a true man of the Renaissance—a "humanist" not only as a studious admirer of the classics but also as an optimist in regard to human nature. He was

a classical scholar to the extent (now rare) of being able to read the Greek and Latin classics *fluently* in the original languages and actually reading them habitually all his life; yet he fell into no cult of antiquity for its own sake and indulged in no conventional Hellenic aestheticism. In the classics he found charters of mental freedom and guides to wisdom. His belief in education was based upon a thoroughgoing humanistic faith in man. "Wide diffusion of knowledge could not fail to fertilize man's innate instincts for reason, morality and beauty." Everything depended upon freedom of thought, which had always been stifled by the alliance between state and church. He rejoiced in the modern world's escape from "Gothic darkness." (Contemporary neo-medievalists please note.) Jefferson was not irreligious, not even a "secularist" except as anti-clericalism is damned as "secularism" by those who think man cannot be trusted to think or act unless he is directed by a church which is itself controlled by the clergy and entrenched in the state. This would be a very good book to study as a basis for discussion of the present status and perils of American culture and the American way of life.

W. E. G.

CORRESPONDENCE

Signs of Some Life

SIR: Your reference to the commission of the World Council of Churches on international affairs in your interesting review of 1947 hardly does justice to the facts. The first requirement for any such commission if it is to speak for the churches is that it shall have full official endorsement and be in truth representative of at least a fair proportion of the churches of the world. The joint commission cannot have that full endorsement until the Amsterdam Assembly. You are aware that the World Council is *provisional* until the Assembly has met; and the new commission has even less direct endorsement from the member churches than many of the longer standing commissions and departments.

A second requirement would be that the commission should have had adequate and fully representative discussion. It was impossible to secure more than token attendance last year, and that was for the meeting held at Buck Hill Falls in April.

So much for the reasons why no pronouncements have been made. But that is not to say that the commission has been inactive. Its attention has been mainly devoted to building up the chain of links without which it cannot be more than a partially representative body, and consultations have been held with the leaders of the younger churches as well as some of those in former enemy lands still much circumscribed, establishing and utilizing correct channels to and from the United Nations as well as the united churches; working with the U.N. Commission on Human Rights to make sure that the provisions made by that body shall if possible reflect the best thinking of the churches.

Much has been accomplished with respect to all these matters and the commission is increasingly recognized as an instrument of great potential usefulness.

In view of the magnitude of the world crisis we can all agree sorrowfully that this is not enough; but to have gone into the business of ringing pronouncements under the circumstances would have gained only deserved reproach for the reasons outlined above. (And for the additional reason that was implied—i. e., the statements would of necessity have been mainly a reflection of Anglo-American opinion only.)

American Committee, HENRY SMITH LEIPER.
World Council of Churches.

Congregational Debate Continues

SIR: Your editorial, "Laymen Approve Church Merger," in the December 24 issue is misleading. Only the state presidents and other central figures were present at the meeting referred to and they did not represent the laymen of the various conferences or churches when they voted. Our laymen's group, which did not even know of the meeting, took a vote at its December dinner and registered 95 per cent opposition to the proposed merger with the Evangelical and Reformed Church. This was after thorough debate and discussion of the "Basis of Union."

You also stated that the Evanston meeting consisted chiefly of ministers. We were represented at that meeting by a laywoman and not a minister. The reason there were so many ministers present is that few laymen, excepting those near Chicago, could make the trip.

Here in Oregon we have formed an opposition committee of 23 persons representing five churches. Ten of these people are laymen and eight are laywomen. Our opposition is chiefly due to the unfair method by which the merger is being pushed through from above, relying on local indifference, rather than any feeling of wholehearted Christian unity.

Atkinson Memorial Church, HORACE L. BACHELDER.
Oregon City, Ore.

SIR: The letter of Rev. A. G. Walton appearing in your December 24 issue is typical of a surprisingly sudden interest in federal union on the part of those opposed to the merger of the Congregational Christian and Evangelical and Reformed churches. One is glad to learn of their enthusiasm for the plan of E. Stanley Jones, and it is to be hoped they will really put their shoulders to the wheel of this great movement.

However, setting federal union in antithesis to the merger is helpful to neither. Obviously, as Dr. Jones himself pointed out at a recent meeting, if the merger goes through there will be one denomination to federate in place of the former two! The federal union movement is not opposed to this or any merger. Quite the contrary. It is itself an intermediate step to bring together the separated denominations on a tentative basis until they learn to know each other and to recognize themselves as one family no longer needing separatist names and organizations.

First Congregational Church, ALFRED T. B. HAINES.
Tarentum, Pa.

Presbyterians and Liquor

SIR: Sincere Christians everywhere, as well as Presbyterians, whom the affair immediately concerns, are reading the statement of the 158th General Assembly upon "The Church and Alcoholic Beverages" (published in the pamphlet, *Let's Face the Issue*) with wonder, to say the least. Where does the Presbyterian Church really stand on the liquor question? Is it firmly in the foreground, ready for action, or has it receded a little, compromising with the friends of beverage alcohol in its pews?

Buried beneath a mass of verbiage, discouraging to the ordinary reader, one finally digs up the precious fact that the Presbyterian Church "ultimately" stands for total abstinence and the elimination of the liquor traffic; that it believes in enforcement of laws regarding the hours of sale and the prevention of sale to minors; that it favors local option and the regulation of advertising. All this is to the good. Unfortunately, other comments leave us in doubt by contradicting and qualifying the "ultimate" stand for total abstinence.

For instance, the program suggests as a means of improving the present situation the "revision of the tax structure in the direction of encouraging the dilution of proof spirits and fortified wines, through a tax program providing adequate incentive to distributors for such reduction." This looks suspiciously like "moderation." Is "moderation" the logical step toward our ultimate

goal—abstinence? The trend is and always has been from moderation to excess, not from moderation to abstinence.

The bibliography, too, has a strongly "moderate" tinge. It is limited to the meager output of the Yale School of Alcohol Studies, completely ignoring, under the fetish of recency, fine studies from great foreign universities, the wealth of reliable material assembled by responsible temperance organizations, and even the best product of Yale itself, the classic studies by Dr. Walter Miles and Dr. Irving Fisher. Could the reason for this omission be that Miles' experiments point convincingly to the wisdom of abstinence, and Fisher's researches to the benefits to be derived from a society free from the tyranny of beverage alcohol?

"We begin with the pastoral and social concern for alcoholics and excessive drinkers and their families," runs the statement. This is not the case. We Presbyterians are a most respectable set. We are not planning to organize clinics and to wrestle with the addict, Salvation Army style. Whether we should or should not do so is beside the point. The problems directly facing us are more intimate and just as acute. We have the situation of the cultured person who drinks moderately, with all that involves in the way of influence and example; we have the abstaining church member who, nevertheless, sells his grapes to the winery to get top prices; and we have the minister who stands in his pulpit, tongue-tied on the liquor issue because his most generous church members may be social drinkers. Should we not emphasize the Christian principle of self-denial for the sake of others?

General Assemblies come and go. May we not hope from our next one a really forward-looking plan? Such a plan would include:

1. A policy of abstinence for every Presbyterian family: no beer in the icebox; no wine in the cellar; no cocktails on the sideboard.

2. A well organized course of study, prepared by competent teachers—a course embracing every department of church and Sunday school, giving definite help in what and how to teach about alcohol, not alcoholics.

3. A list of readings, not limited to the output of Yale School of Alcohol Studies. This list should include works of Hercod, Miles, Fisher, Emerson, Transeau, Bertha Palmer, Norma Brown, *et al.*

4. Preparation of our students in the theological seminaries for leadership in a movement directed toward, not away from, our goal—the elimination of beverage alcohol from our social institutions. Future ministers can do without knowledge of Hebrew and Greek far better than without preparation to meet a social and ethical problem that strikes not only at the roots of our national security but at the very life of the church.

Bakersfield, Calif. AHLIDA G. BALLAGH.

In Behalf of the N.C.C.J.

SIR: Your November 19 editorial reference to the *Christendom* article by "a member of the staff of the National Conference of Protestants, Catholics and Jews" obviously refers to an article of which I was the author. I am not concerned to defend the article. I find satisfaction in the fact that a considerable number of thoughtful people, Protestant, Catholic and Jewish, whose judgment I respect, but who do not sit on Mount Olympus, have taken the trouble to comment favorably on it. I note that you do not like the "truculent" title, "Whose Country Is This?" The question was suggested by the titles of your two series, "Can Catholics Win America?" and "Can Protestants Win America?"

I am concerned, however, that you attack the organization with which I am associated, whose name, incidentally, is the National Conference of Christians and Jews rather than that by which you designate it. A basic error of some Protestants, it seems to me, is that they interpret the National Conference in terms of Protestant ideology and therefore criticize it for not upholding vigorously enough the rights and claims of Protestantism as against Catholicism. As a matter of fact, the National Conference is not a Protestant nor a Catholic nor a Jewish organization but an organization of Protestant, Catholic and Jewish individuals, associated for the purpose of promoting justice, amity, understanding and civic cooperation among members of the three religious groups. That specifically determines both the proper areas and the limitations of the utterances and the activities of the National Conference.

To speak contemptuously of these utterances and activities of the National Conference reflects seriously upon scores of thousands of Americans of the three faiths who carry on those activities and determine National Conference policies. They are educators and clergymen, civic leaders and professional people. When you employ harsh epithets in characterizing the "philosophy" of the National Conference you do not, perhaps, take account of its hundreds of local committees in action, or the scores of projects with the American Council on Education, the American Association of School Administrators, the Advertising Council of America, the General Federation of Women's Clubs, radio networks, etc., etc.

The aim of the National Conference is to foster attitudes of mutual respect and of cooperation in areas of common conviction and responsibility and not to resolve theological conflicts. The National Conference seeks to maintain and to increase the lines of communication between Protestants and Catholics so that the real issues that divide them may be discussed by them together, freely and jointly as American citizens. As matters stand, Protestants and Catholics are talking at, rather than with, each other.

National Conference of Christians and Jews, New York, N. Y. WILLARD JOHNSON, National Program Director.

Poling Remains Pastor

SIR: The announcement appearing in the January 7 issue of The Christian Century concerning our senior pastor, Dr. Daniel A. Poling, is mistaken and false. Dr. Poling is not leaving his pulpit, but with the coming of Dr. Norman W. Paullin, Dr. Poling will concentrate his ministry upon the Interfaith Memorial chapel and the unique program he has conceived for it. His advocacy of universal military training is from profound conviction, which we support, but your statement is a disservice which we are sure you will gladly correct.

Baptist Temple, Philadelphia, Pa. HARRY L. JENKINS, President, Board of Trustees.

[Our brief news item, as it stated, presented the facts concerning the calling of Dr. Paullin to the Baptist Temple as reported by Religious News Service. Whether that normally reliable news agency was correct in its belief that Dr. Poling is giving up most of the preaching at this church, time will show.—THE EDITORS.]

The Congressman and the Marshall Plan

SIR: Representative Howard Buffett of Nebraska, in his letter appearing in this column on December 31, urged that the churches refrain from giving any moral support to the "Marshall" European Recovery Program. He maintained that, instead of such support, they should undertake on their own a *substitute* program of relief and charity to Europe. Mr. Buffett has little use for such forms of international economic organization as UNRRA or the Bretton Woods monetary agreements, and he looks with scorn upon the British loan and the proposed program of American economic aid for European recovery. He asks us to substitute "church" action for such "state" or "political" action.

As a churchman, employed by one of the Protestant denominations to analyze and report on international affairs, I feel obliged to voice basic disagreement with Mr. Buffett. There are many statements in his letter which deserve criticism, but I shall confine my remarks to the issues raised above.

Apparently Mr. Buffett is badly confused about the nature of the proposed European Recovery Program. It is primarily an attempt to revive the European economy by providing a planned flow of American exports of essential raw materials, steel, machinery, fuels, and foods—with the sixteen nations on the receiving end undertaking, in turn, to cooperate in the use of these materials. I do not know how Mr. Buffett managed to confuse the ERP with "relief operations" which he thought the churches should "substitute."

One might heartily agree with Mr. Buffett if he were pleading simply for increased giving and extended service to European

peoples through the charitable agencies of the churches, which are in need of much greater support. But it would be a betrayal of our Christian principles if we, like Mr. Buffett, were to limit *American* action on behalf of Europe to church programs of relief. The Christian principle of love bids us to do all that we can through the church and other charitable agencies. But the Christian principle of justice applies to this situation, too, and we must bring it to bear upon the relations between our nation and the society of nations. That is why some of us supported both church relief and UNRRA, even though the first was very limited in its scope and the second suffered from various political handicaps. The same judgment applies to ERP. The churches should not only do more than ever through their own agencies of relief, but they should also help to develop an American public opinion that will recognize the obligation of the *nation* to provide the means for the recovery of Europe's economic life.

Of course the ERP, or "Marshall plan," is involved and will be involved in domestic and international politics. We cannot and should not place a religious halo around it. But as Christians we would do well to support the best possible alternatives that the political situation provides, and there are many reasons why the ERP deserves our support. It is absurd to think that the restoration of a productive European economy could be brought about by substituting church relief projects for public policies and negotiations between states which alone can provide the necessary materials and administration.

I hope I am wrong about Mr. Buffett, but his arguments sound to me like an attempt to cloak isolationist politics with an appeal to religion.

Congregational Christian Council For Social Action, New York, N. Y. — Vernon H. Holloway, International Relations Sec'y.

SIR: Congressman Buffett wrote an amazing article concerning the duty of the churches as related to the Marshall plan. (Dec. 31, 1947.) According to census reports, there are approximately 140,000,000 people in the United States, and of this number approximately 54,000,000 Christians are registered. The majority of the 54,000,000 Christians are adults and the minority are children and young people far from voting age. Many are entirely dependent upon their parents for their support. Moreover, it is a fact known to all who have even a nominal interest in the church that its doors are kept open, and its expenses and missionary, benevolent, educational and evangelistic programs carried, by about 33 per cent of its book membership, which would be 17,820,000 people including the children and young people.

Mr. Buffett's plan to care for the destitute millions of our brothers and sisters in Europe and the Pacific would lift the burden from the consciences and shoulders of 121,000,000 citizens of the United States and bless the remaining 17,820,000 Christian citizens with the joy and privilege of supporting and rehabilitating the ragged, starving millions in order to save each of the 140,000,000 U. S. citizens a few dollars in taxes. Does Mr. Buffett believe that the shoulders of the 17,820,000 Christian taxpayers are broad enough to carry this responsibility? Can it be that the Congress of the United States wants to wash its hands of the problems that were created on the battlefields where our young men poured out their blood? Does our Congress want to inform the Christian portion of our nation that it is washing its hands of this global situation which is a challenge to all civilization in this very morning of atomic power?

It would be interesting to know if Mr. Buffett feels that the financial resources of the Christian people of the country are sufficient for the task he suggests.

First Christian Church, Omaha, Neb. — Addison L. Cole.

SIR: Your letter, "Churches Should Do Marshall Plan Job," by Representative Howard Buffett shook my thinking considerably and will, I hope, be carefully considered by all your readers. Especially true and disturbing is his assertion that "the power requested for the Marshall plan would be in the hands of the same politicians who carry responsibility for unconditional surrender, the Morgenthau vengeance plan and the Potsdam agreement. The lesson should be plain." Yes, the lesson should be plain: power politics and charity don't mix.

I for one cannot believe in the nobility of motive or in the likelihood of wholesome results from the professions or actions of any of the unconditional surrenderists and Morgenthauists until they have confessed and repudiated, clearly and publicly, these twin crimes and stupidities. When these same people talk of saving Europe with their Marshall plan and almost in the same mouthful order the dismantling and looting of 683 more German factories, I am nauseated and all I can think of is Dean Swift's line about "the most pernicious race of little odious vermin that nature ever suffered to crawl upon the surface of the earth."

Incarnate Word College, San Antonio, Tex. — Austin J. App.

Strike Account Challenged

SIR: The strike at the DiGiorgio Farms Corporation received considerable national prominence and the country much misinformation through a syndicated article by Harold L. Ickes. The same line is pursued by H. L. Mitchell of Memphis, Tenn., president of the National Farm Labor Union, A. F. of L., in The Christian Century for December 17, 1947. As a resident pastor in this churchless (according to Mr. Ickes) community I wish to correct some of the false statements of Mr. Mitchell. I also enclose a clipping and leaflet giving the union's point of view.

Whether the falsehoods in the articles were deliberate or simply due to the fact that the writers are so far away that they do not know the truth, only they themselves know. But from close range it looks as if the trouble arose not so much from discontent on the part of the workers as through outside labor leaders greedy for more power and hungry for the extra dollars they hope to collect from the "slave" laborers.

Many of our church members and friends work on the ranch and seem well satisfied. I know of only one who joined the union. He was not a permanent employee. He did not vote for the strike nor join the picket line when it was organized. He simply quit and went to work elsewhere.

Eighty cents per hour is not the average but the minimum wage. Many on this rate are elderly or infirm people, some of whom would be on public relief if DiGiorgio did not keep them on the payroll. Others go elsewhere during the rush seasons where they can make big money on piece work. Then when that plays out they come back and DiGiorgio takes them on again.

Mr. Mitchell's statement that the United States government forced Mexican nationals to work as strikebreakers is entirely contrary to fact. They were employed, as in previous years, under government contract. They expressed their willingness to continue and to return again next year. But the government stepped in and compelled them to break their contract and leave.

His statement that local teamsters and railroad workers are supporting the strike by shutting off supplies from the ranch is likewise false. Trains are running as usual. Pass through the premises and aside from the placarded pickets around the gates everything seems to be proceeding as always.

Mountain View Methodist Church, Bakersfield, Calif. — W. R. Williams.

Raising an Interesting Issue

SIR: I have been disappointed that you have paid so little attention to Roman Catholic canon law and its implications as international law and as the law of a sovereign state. Little by little canon law is assuming a larger place in American life. In politics, in education and in family life American bishops who owe allegiance to the ruler of a foreign political state, the Vatican, demand the right to superimpose canon law above common law. Canon law, when or if established, will take from this country the religious freedom it has enjoyed. It is foreign law, and it puts at a disadvantage those churches which, as voluntary American associations, have not sufficient guarantees in the Constitution to checkmate the enforcement of laws of a foreign state in the name of religion.

San Antonio, Tex. — Ruth G. Jackson.

NEWS of the CHRISTIAN WORLD

Chicago Housing Group Honored

City's Council Against Discrimination Gives Local Authority First Place in Its 'Democracy' Awards

CHICAGO, Jan. 16.—Casting its balance for 1947, the Chicago council against racial and religious discrimination gave first place in "service to democracy" on the local front to the Chicago housing authority for "maintaining its non-discriminatory tenant selection policy under great political pressures" and first place in "disservice to democracy" to the riots at the Fernwood veterans' housing project in which more than 100 Negroes and policemen were injured and property was damaged. On the national front, the award for service to democracy was given to the President's Committee on Civil Rights for its celebrated report; that for disservice to the acquittal by an all-white jury of the 28 white defendants accused on 96 counts of participating in a lynching near Greenville, S. C. The other 32 awards, pro and con, make an interesting table of gains and losses in the nation's race relations program for the year.

* * *

Chicago's Investigating Committees Pay Useful Dividends

Chicago has been getting uncommon dividends from civic committees of investigation. A committee appointed by former Mayor Kelly finally succeeded in bringing to an end a 25-year period of scandal in the local schools. Now a committee, appointed last June after the Chicago bar association reported "substantial failure" in the operation of the city's well established and once highly esteemed juvenile court, has brought in a report calling for large changes and improvements in the court's operations. The result is a surprise to the many citizens who felt that the committee had been "padded" to do a job that would be little more than whitewashing. For some time those who have anything to do with the court—for instance, pastors—have been aware that political influence and practices have been seriously undermining the effectiveness of the care and rehabilitation of the city's youthful offenders.

* * *

Recommend Improvements in Juvenile Court Procedure

The investigating committee's report recommends the appointment of an administrative officer for more efficient direction of the court's 100 probation officers and its 69 other employees, elimination of the restriction on publicity as a measure to check inefficiency in court administration, more adequate segregation of children in the custody of the court so that dependent children and minor delinquents are not brought into contact with more hardened or subnormal offenders, appointment of more referees to assist the judge or judges in charge of the court, and a better scheduling of cases so that long delays and periods of waiting are not imposed upon parents or welfare workers enlisted in the rehabilitation of children brought before the court.

* * *

Evangelical United Brethren Leaders Confer

The bishops and secretaries of Christian education of the Evangelical United Brethren Church met Jan. 2-3 with the presidents and teachers of the newly formed denomination's three theological schools in a conference at Evangelical Theological Seminary, Naperville. Purpose of the conference was to further fellowship among leaders of the new church, and to confront the problems, academic and spiritual, of schools endeavoring to prepare young men to preach the gospel in the modern world. The expectations of the church from its seminaries, and of the seminaries from the church, were discussed. The theological schools, in addition to the one in Naperville, are the Evangelical School of Theology at Reading, Pa., and Bonebrake Theological Seminary at Dayton, Ohio. This conference is the first of several to be sponsored by the Naperville seminary in 1948 as part of the observance of the 75th anniversary of its charter.

* * *

Guest Preachers Serve Loop Congregation

To recuperate from his recent illness, John Timothy Stone has resigned as interim minister of historic Central Church, which has been without a regular pastor since Harold W. Ruopp resigned several months ago. Meantime, Central's influential downtown pulpit is being filled by guest preachers. Robert T. Taylor, general secretary of the American Bible Society, is scheduled for a series of sermons extending through Lent. Mr. Ruopp is now on a speaking tour in California. During Lent he will conduct preaching missions in Michigan, Ohio, Pennsylvania, Minnesota, North Dakota and Illinois.

* * *

And So Forth

Disillusionment about religion and the church may be a healthy prelude to a more intelligent and useful Christian life, Paul W. Quillian, pastor of First Methodist Church, Houston, Tex., told the Chicago Sunday Evening club audience Jan. 4. It can be, he explained, "part of the price we pay for maturity," the "growing pains of better discernment and larger usefulness."

Plans for a conference of North American Christian youth, to be held at Grand Rapids, Mich., Sept. 1-5, have been announced here by Dennis Savage, recently named director of the conference and a member of the staff of the International Council of Religious Education, through which the United Christian Youth Movement is directed.

Illinois Democrats have entered two notably independent candidates for the coming state contest: Paul H. Douglas, professor of economics at the University of Chicago and a marine veteran, for senator; and Adlai E. Stevenson, alternate delegate to the U. N., for governor. They will oppose the Republican incumbents, Senator C. Wayland Brooks and Gov. Dwight H. Green. CHARLES L. VENABLE.

No Segregation in Atlanta Meeting

Negro and White Delegates Join in First Southeastern Church Convocation—Federal Council Reports

ATLANTA, Jan. 16.—In the first southeastern convocation of churches, held here for three days this week, Negro and white representatives of the various denominations sat down together in an officially called meeting to discuss their own community. There was more realism and straight talk about economic and social inequalities, about racial antagonism and problems of segregation than is often the case in "more favorable" territory. Nearly 500 delegates—about equally divided between white and Negro—from every state in the area built their own program and discussed their own differences and problems in their own way. The few who attended from the northern states were impressed by the sincerity and forthrightness of addresses and discussion.

Calls Racial Antagonism Pagan

The keynote address by George D. Heaton of Myers Park Baptist Church, Charlotte, N. C., which followed gracious words of welcome by Gov. M. E. Thompson and Munroe F. Swilley, Jr., president of the Atlanta Christian council, included these statements: "There are obligations for our churches in the south which are peculiar to us and which we cannot expect others to discharge for us. . . . It is an odd anomaly that in our section where the church has a larger proportionate share of the populace, we should be weaker than other sections in our cooperative strength. . . . It is obvious that we have within our midst an even greater barrier to fellowship than denominational loyalties. These are the loyalties which are based upon the paganism of racial superiority."

That there is actually a new south in the offing was borne out by the paper presented by Arthur Raper of the U. S. department of agriculture. With more rural people supplementing their incomes by factory employment, living standards are rising, he said, pointing out that the south is in a stage of transition, with striking mixtures of the old and new in sight almost everywhere. Harry V. Richardson of Tuskegee Institute gave statistics showing that the Southern Baptist Church is 86 per cent rural in membership, the Methodist Church in the south 85 per cent.

Hits Lack of Concern for Labor

John H. Marion, Jr., chairman of Christian social relations for the Presbyterian Church, U. S., insisted that one of the gravest threats to both democracy and Protestantism is the fact that so many people "with the best religion and the best politics" are blindest to the need for economic progress, while so many people "with the worst politics and the worst religion, if any," are often the most actively concerned for the welfare of the workers. This is the case especially in much of the south, he declared. He concluded: "Un-

less the church can somehow get more of the 'saints' in the pews to be as aware and zealous and active in this area as are many of those whom we polished and privileged Christians too easily brand as 'sinners,' I think our Protestantism and our republic too are in for some dark and dangerous days."

Urge Backing U.N.

In an evening mass meeting attended by 1,500 persons, Francis B. Sayre, president of the United Nations trusteeship council, called for the "brotherhood of all men" and insisted that service to others and genuine international cooperation are the only possible bases on which an enduring human society can be built. His call for backing the U.N. was reiterated by Walter Van Kirk the next day in an address which urged that Christians give their moral support to the curative and creative functions of the organization which correspond to their own concern.

Delegates participated in 11 seminar discussions on the general theme, "Our Cooperative Approach to the Task Before Us." In all sessions Negro and white delegates sat side by side. There was not a dull moment. In summing up the work of the convocation and of the intercouncil office which has been established in Atlanta, J. Quinter Miller of the Federal Council described the three national agencies sponsoring the regional convocation as "instruments for helping local churches in spite of their divided state to develop a common strategy in meeting the religious needs of the geographical community in which they are located."

Federal Council Also Meets

For the first time, a regular meeting of the executive committee of the Federal Council of Churches convened in the south, in connection with the convocation here. Morning and afternoon meetings were held in All Saints Episcopal Church, with Charles P. Taft, president, in the chair. The committee unanimously adopted and authorized "vigorous promotion among the churches and church people" of a resolution calling for support of the European Recovery Program.

A second resolution reaffirmed the confidence of the Federal Council in the United Nations. "With the U.N. what it is and what it can be," concluded the text, "Christians must not lack confidence nor fail in their support, whoever else may lose heart." Another resolution chided Congress for failure to pass the Stratton bill to permit entry into this country of displaced persons, and urged immediate action on the matter.

Adopt Increased Budget

After hearing a report that the 1947 expenditures by the council of $536,567.78 had been fully met, with a balance of over $5,000 added to unrestricted reserve funds, the committee adopted a budget of $600,450 for 1948. Resolutions recognizing Feb. 17, 1948, as the 100th anniversary of the signing of the emancipation edict for the Waldensians of Italy, and April 7 as the 600th anniversary of the founding of the Czech Brethren University at Prague, were heartily adopted. A plan for a "mission of Protestant witness" in the fall of 1948 in 25 or 30 cities was received with acclaim.

J. Henry Carpenter.

Cripps Addresses Free Church Rally

Britain's Chancellor of the Exchequer Urges More 'Christian Action'—S.C.M. Holds Conference

London, Jan. 7.—To launch its annual Week of Prayer meetings, the Evangelical Alliance invited Sir Stafford Cripps, chancellor of the exchequer, to speak in Westminster Chapel, the central citadel of Congregationalism. The hall was packed from the floor to the second gallery high under the roof. Impressive in his deliberate, rather parsonic manner, Sir Stafford spoke on "Can Christianity Survive?" People have become so entangled in almost universal competition, he said, that they have thrown overboard the Christian standards which are the basis of religion. Consequently, there is danger that democracy will die out unless it is given a soul. The chancellor had sharp words for the black marketeers and their customers and the "widespread concentration on individual interests"—all of which he declared are signs of the public decline of Christian standards. His remedy was more prayer and more Christian action—on the second of which one would have liked to hear him open out more specifically.

* * *

S.C.M. Conference Challenges Student Intellect

A few minutes' walk from Westminster Chapel is the Methodist Central hall, where the Student Christian Movement the same week opened its quadrennial meeting described as a "national conference in an international setting." The speakers on the four conference themes—persons, British affairs, world affairs, and university—spared the students nothing in their sharp appeal to the intellect. Bishop Lilje of Hanover, however, denounced the failure of mere intellectualism and led his audience along with him on the theme, "When we lose God we lose man." Reinhold Niebuhr in a spacious, challenging address analyzed the ills of democratic life and paid tribute to Britain's achievements in creating a fresh sense of community without rending society by revolution. The conference is divided into 100 groups for detailed discussion.

* * *

British Youth Study World Citizenship

The streets of Westminster (the government area of London) have worn the air of university quadrangles during the S.C.M. conference. And they were hosts to youth the week before also, when nearly 3,000 high school pupils flocked through them on their way to the annual conference of the Council for Education in World Citizenship, a vigorous branch of the United Nations Association. In packed Central hall I listened to an hour's closely reasoned statement on "Britain's Economic Outlook" by Geoffrey Crowther of the *Economist*. Afterwards there was a rush to ask questions which showed that these young people had grasped the essentials of the talk. Every year the council produces this critically intelligent audience which bombards cabinet ministers and economic experts with questions and injects a bracing dose of optimism and confidence into the chilly winter days. The council is one of our most useful training grounds in world citizenship.

* * *

Mackay Stirs London Audiences

President John Mackay of Princeton, who strangely moved his audience in his address to the Student Missionary Conference, stirred mission leaders here at the welcome they gave him as the new chairman of the International Missionary Conference. His vision of Christianity as a "fellowship of the road" and his warning that the church must not live for itself, or even imagine that it is here to save civilization, were memorable. Dr. Mackay appealed for added passion in Christian action, more daring in doing. "Meet passion with passion," he urged. For Princetonians who collect such weighty trifles I record the remark of a lady as she watched Dr. Mackay: "How like John R. Mott he is!"

* * *

Chapelgoing Declines In Wales

How stands religion in Wales—the Celtic land of mines, oratory and music about which Englishmen really know very little? According to a recent investigation, chapelgoing in Wales is on the decline, with nearly 30,000 more seats in the chapels than there are members. The free churches of Wales have always been strongholds of the Welsh language, producing preachers of power and passion in the native tongue. Many of the younger generation, it seems, are less attached to Welsh than their fathers and, becoming Anglicized, drift away from the Welsh chapel and do not join an English-speaking one. The Anglican Church in Wales (disestablished 25 years ago) is in much the same position; it had only 200,000 people at its Easter communion last year. Roman Catholics claim an increase, but their figures are hotly disputed, as indeed most figures are likely to be in Wales, a land whose religious health is measured more by the spirit than by statistics.

* * *

And So Forth

Carnegie Simpson, Presbyterian scholar whose famous book, *The Face of Christ*, has been translated into many languages, died recently at the age of 82.

This week the Anglican and free church plenipotentiaries who are "talking union" following the Cambridge sermon of the Archbishop of Canterbury have been away together at a country conference center for unhurried conversations. At this stage a number of subcommittees have been established to deal with particular points, but neither side is expecting immediate reports and is disposed to hasten leisurely. Dr. Rawlinson, the bishop of Derby, is leading the Anglican and Nathaniel Micklem the free church group.

Edward Shillito, for a generation The Christian Century's correspondent from London, is improved in health but as yet is unable to carry on his regular work.

The selection boards for the Anglican ministry have interviewed over 5,000 men seeking ordination. About half the candidates have been selected as "fit for training."

Cecil Northcott.

Books FOR THINKING CHRISTIANS

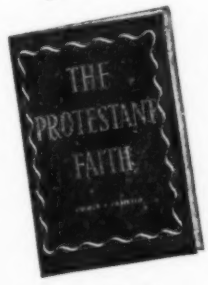
DARKNESS of the SUN

by RICHARD T. BAKER

"In Korea, in China, in the Philippines, and elsewhere in the path of the invading armies, the Japanese empire-builders found the Christian church a thorn in their path. . . . It is to draw attention to the role which prophetic Christianity played in the contest . . . that this book has been written."—*From the Author's Preface.*

"He examines the whole picture of Christianity in Japan and in its 'slave countries' . . . his book is valuable in picking out the basic pattern from a crazy quilt of facts."—*Newsweek.* $2.50

● *What happened during the blacked-out war years in Japan*



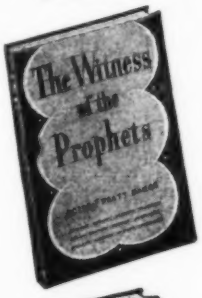
The PROTESTANT FAITH

by GEORGE A. CRAPULLO

Here are the positive values of the Protestant faith—couched in primer-plain language for the average layman. It presents the story of the origin of Protestantism, a statement of its cardinal principles, and a brief account of its brilliant achievements and opportunities.

HALFORD E. LUCCOCK says: "A wonderful booklet . . . small in compass but large in the light it throws on the history and essential principles of Protestantism. It bears the mark of careful study . . . and great truth." *25 cents*

● *A concise statement of the history and beliefs of Protestantism*

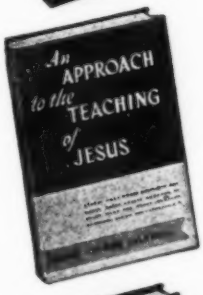


The WITNESS of the PROPHETS

by GORDON PRATT BAKER

In bold, clear, dramatic strokes Dr. Baker re-creates the prophets as individuals. He applies their message to the everyday phases of present life. In the second part of his book, he deals vividly and brilliantly with the life of Jesus, showing how his life was a "witness" to the truth which the prophets proclaimed. *$2.25*

● *The message of the prophets and of Jesus interpreted with clarity and challenge*

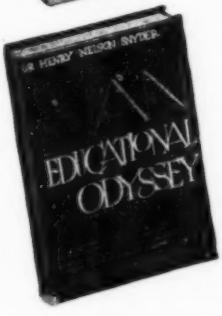


An APPROACH to the TEACHING of JESUS

by ERNEST CADMAN COLWELL

"Books about Jesus and His message are legion. It has been many years, however, since anyone has written such a fresh and fascinating interpretation of Jesus as that which comes from the pen of the President of the University of Chicago. It makes the figure of Jesus throb with vitality and power."—*Religious Book Club Bulletin.* *$1.25*

● *A fresh, fascinating, concise analysis of the character and teaching of Jesus*



An EDUCATIONAL ODYSSEY

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". . . a book of high personal inspiration on college administration, and a history of educational and sociological movements in the South during the past 60 years."—*Christian Education Magazine.*

"The book tells of the adventures of a president of a small denominational college. Written in a lively manner, by an outstanding educator of the South."—*Guidance Index.* *$2.50*

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A Short History of Interpretation

THE BIBLE IN THE CHURCH

By Robert M. Grant

The interpretation of the Bible has been a subject of vital interest and heated discussion from the time of Christ down to our day. In lucid and readable style, Dr. Grant begins his book with a study of the interpretation of the Old Testament by Jesus and Paul. He then continues with the viewpoints of other great thinkers of the New Testament, and carries on the account through the second Christian century.

The school of Alexandria is next considered, followed by a discussion of the philosophy of Augustine and Jerome and then a study of the medieval church. At the time of the Reformation, Luther returns to the earlier emphasis on the subjective appropriation of meaning by faith. The oscillation between these two poles—the subjective and objective—continues in the Enlightenment, when philosophers proclaim their belief that the Bible must be examined impartially. Today exegesis is returning, largely because of the impetus given by Barth, to an emphasis on the role played by faith in the understanding of scripture.

"Grant's book will give readers . . . a greater appreciation of biblical interpreters of all ages . . ."—*The Library Journal*

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Form Kentucky Church Council

All Major Protestant Denominations Except Baptist Unite in New Body—Upholds Park Segregation

HUNTINGTON, W. VA., Jan. 13.—Marking the culmination of nearly two years of planning, a Kentucky council of churches was organized in Louisville last month. Delegates representing most of the major Protestant denominations and an accredited church membership of 326,000 adopted a constitution and elected provisional officers. The principal group not participating officially are the Baptists, whose failure to affiliate is explained by the doctrine consistently advanced to justify Southern Baptist isolationism—the independence and autonomy of each local church. Many individual Baptists have indicated their interest and promised their cooperation. As stated in the constitution, the major objectives of the council are to provide an agency through which the various denominations may work together, to express through fellowship and service the essential unity of the Christian church, and to study and meet the spiritual, moral, social and civic needs of the people of the state.

* * *

Louisville Judge Upholds Segregation in Parks

Circuit Court Judge Lawrence F. Speckman has issued a ruling upholding racial segregation in the city parks of Louisville. The opinion declares that Dr. P. O. Sweeney, the Negro dentist who filed suit, was "seeking a social and not a political right" in demanding the privilege of playing on golf courses restricted to whites. Said Judge Speckman: "Social equality between persons of the white and colored races, or in fact between persons of the same race, cannot be enforced by legislation or by the courts. . . . There is a clear line of demarcation between political equality (such as the right to serve on juries, to vote, to hold and sell property, to earn a livelihood, to secure an education) and social equality." Attorneys for the plaintiff, who were aided by legal counsel of the N.A.A.C.P., declare that they will appeal the decision, and go to the U. S. Supreme Court if necessary.

* * *

Clarksburg Has Lecture And Forum Series

The ministerial association of Clarksburg, W. Va., is sponsoring a series of timely lectures in the First Methodist Church. Speakers include David R. Hunter on "Palestine 1947," E. Stanley Jones on "The Crusade for a United Church," Charles Clayton Morrison on "The Separation of Church and State in America," and Henry Denman on "Evangelism for Today." On Jan. 25 the fourth year of Sunday afternoon forums which draw a large attendance from surrounding areas will be inaugurated under the auspices of the First Presbyterian Church, Clarksburg, of which Gordon G. Kibler is pastor. Scheduled speakers are Paul Devanandan of India, Cleveland Rogers of the New York city park commission, Frank Darvall of the British embassy, and Roscoe Drummond, Washington correspondent of the *Christian Science Monitor*.

* * *

Educator Optimistic on Campus Life

Educators assembled in Louisville for the annual meeting of the Southern Association of Colleges heard Charles E. McAllister of Spokane, Wash., declare that communistic activities and teaching are "insignificant" on the campuses of America. Insisting that there is no group more loyal to American ideals and principles than college faculties and students, he urged that compulsory courses in American history and government be given at all institutions of higher learning. Analyzing the results of a survey recently made at 89 colleges and universities he said: "Conditions as regards excessive alcoholic indulgence and sex offenses are better than there was reason to expect in a postwar period. That there has been a moral breakdown, however, is indicated by the cheating, lying and stealing that are widely prevalent on campuses." Reports from the various sections of the association indicated a general improvement in educational conditions everywhere in the south.

* * *

Methodist Evangelists Hear Plea For Protestant Schools

A national conference of the newly organized association of approved evangelists of the Methodist Church was held recently in Louisville. Those in attendance heard Bishop C. C. Selecman of Dallas, Tex., deplore the drift away from moral and spiritual teachings manifest in the public schools. "The time has come to establish Protestant parochial schools to supplement our public schools and to teach religion and morality," said the bishop. A resounding note at the meeting was the appeal to evangelists to help people solve their family problems.

* * *

And So Forth

Speaking at Marshall College in Huntington recently, Bernard Iddings Bell advocated a revision of educational procedure as a method for improving the individual and society. He warned against the enslavement of the common man to a standardized vulgarity which is being offered as the good life by "rascals bent on their own enrichment and exaltation."

The city commissioners of Lexington, Ky., have voted down an ordinance sponsored by the local branch of the N.A.A.C.P. and designed to create a Negro fire department in the city.

Speaking recently at the Southern Baptist Seminary, Louisville, of which he is an alumnus, Bela Udvarnoki, president of the Baptist Theological Seminary of Budapest, declared that no nation in Europe is making as rapid a recovery as Hungary. He attributes this progress to the indomitable spirit, cooperative efforts and ceaseless labors of the people.

William E. Brooks, pastor of First Presbyterian Church, Morgantown, W. Va., retired recently. Dr. Brooks, author of a number of books including *Lee of Virginia* and *Grant of Appomatox*, organized the Westminster Foundation at the state university and has been prominent in state and county social work organizations.

J. MAURICE TRIMMER.

Partition Perils Arab Missions

Demonstrations Threaten Some Near Eastern Schools—Moslems Seek to Curry Christian Favor

BEIRUT, LEBANON, Jan. 1.—United States support of the partition of Palestine has brought an undefinable threat to American mission work in the Arab world. The Presbyterians' Junior College for Women here and all their high schools in Syria and Lebanon were temporarily closed during anti-partition demonstrations. A crowd at the boys' school in Sidon not only forced its closing but broke 21 windows and mussed up a young American teacher who tried to take photographs. Most serious incident was the throwing of a bomb at the home of Alford Carleton, president of Aleppo College, but it fell short and did little damage. Most missionaries feel that Arab students will continue to come to school and that the Arab states will not close down the institutions. Even after his experience, Dr. Carleton thinks the schools will ride through if there are no new American provocations. But there is general agreement that the next 12 months will bring repeated difficulties, tensions and strikes.

* * *

Moslems Curry Favor Of Christians

One of the most striking developments of the last month has been the obvious effort of the Moslems to curry Christian favor in the Palestine struggle. While no united Islamic cry for a "holy war" has been heard—and probably will not be—the Lebanese mufti in his own call for a holy war declared that Zionism menaces all Arabs, both Moslems and Christians. Recalling that the Christian Maronite president of Lebanon was the first Arab chief to call for united Christian and Moslem effort against the Jewish state, Lebanese Premier Riad Solh, a Moslem, declared that "the defense of Palestine is not a confessional question." The secretary general of the Arab League, noting that the league "includes millions of Christian Arab sons," issued a Christmas message to the Christian world. At the grass roots, a fezzed volunteer for the Palestine guerrillas put two fingers together and told me: "Christians, Moslems, like that."

* * *

Christians Lukewarm On 'Holy War'

Publicly, the Christians of Lebanon, which maintains its independence primarily because of its large Christian population, oppose Zionism. Actually, many of them are lukewarm about fighting, and hard-headed politicians discount Lebanon's contribution to possible military operations. In Syria, which is preponderantly Moslem, Christians tend to react more as do the other Arabs. Following a pastoral letter in which Patriarch Alexandros Tahhan asked all sacrifice for Palestine, Greek Orthodox churches held special prayers for "the deliverance of the Holy Land." Earlier, this patriarch had said at Damascus: "We are in complete agreement with all the Arabs on the Palestine question. Those of all re-

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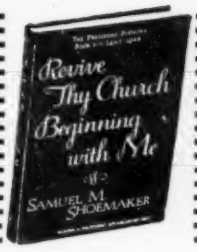

Revive Thy Church Beginning With Me

By SAMUEL M. SHOEMAKER

Recommended this year for Lenten reading by Bishop Henry K. Sherrill is a book on evangelism by one of the most popular writers on the personal life of Faith. Mr. Shoemaker, who won new readers with his recent books *How to Help Other People* and *How to Find Happiness,* calls this new book too a "how" book. In it, he challenges the individual to, first of all, consider his own need for change before turning to the revival of church and society. It is an inspirational book, but it is also an instructive book, based on the practical step-by-step methods the author has found effective in his long and fruitful ministry. **$1.50**

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John T. McNeill Six classics of Protestantism are here interpreted in their historical and religious setting and the lives of their famous authors: Martin Luther, John Calvin, Richard Hooker, William Law, John Bunyan and John Wesley. **$2.00**

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ligions think alike on partition. It is not a Moslem question. If there is war, all the Arabs will rise as one person." In Egypt, Coptic representatives have joined with Moslems in anti-partition demonstrations. While most of the missionaries are very friendly to the Arab position, the Presbyterian executive committee here decided that it would seem "opportunistic" if it were to issue an anti-partition statement.

* * *

No Serious Anti-Jewish Persecution as Yet

The predicted wave of persecution of Jews in the Arab world has fortunately not developed. At Aleppo, a mob destroyed some Jewish property and desecrated synagogues, and seven Jews, reportedly accepting Islam as a protest against partition, were mysteriously assassinated there. Jewish religious leaders in Jerusalem have protested troubles in Aden, where the mutual killings seem to have an anti-Jewish flavor. At Sidon, some stones were thrown at Jewish shops before police intervened, but later Sidon Jews telegraphed the government that they oppose partition. At Damascus, though one paper agitates against the "fifth column" of local Jews, Jewish leaders have formed a committee to raise money for the struggle against the Jewish state. There has in fact been some pressure on such Jews to contribute. Meanwhile, however, there are hopeful signs, like Egypt's specific warning that Egyptian Jews are to be protected. Premier Solh of Lebanon has said that the Arab governments have agreed to safeguard the persons and belongings of their Jewish citizens.

* * *

Jerusalem 'Y' Serves Three Faiths

In spite of the three-cornered violence in Palestine, a few Arabs, Jews and British are still using the facilities of the great Y.M.C.A. in Jerusalem together. Hundreds from each group had mingled in meetings and games at the "Y" until it was enclosed in a large military zone with the King David hotel 18 months ago. This sharply cut into attendance, which has been further reduced by the terror in the Holy City in the last few weeks. General Secretary A. L. Miller writes that the situation is "desperately critical" but expresses hope that as bitterness declines the organization will be able to continue a work uniting Christians, Jews and Moslems.

* * *

And So Forth

Headquarters of the Near East Christian Council has just been moved from here to Cairo, where E. E. Elder of the United Presbyterian mission will become its half-time secretary. During three critical periods since its founding in 1924, James H. Nicol of the Presbyterian, U.S.A., mission here has helped nurse the council through; he has been interim secretary the last two years, but now will soon retire to the States.

Refusal of left-wingers to attend the crowning of the new Greek Orthodox Archbishop of Cyprus is interpreted as marking the expected split between communism and the church there.

The cornerstone has been placed for a new $100,000 building for the junior college here, soon to be developed into the only full college of its kind for women in the Arab world. ROBERT ROOT.

Freedom Train Avoids Memphis

Decision to By-pass City Is Made After Officials Insist on Segregation; Local Controversy Rages

MEMPHIS, Jan. 13.—Since the flood of 1937, no local matter has received more space in Memphis newspapers than the decision of its sponsors to have the Freedom Train by-pass the city in November after Memphis officials insisted that there be no intermingling of whites and Negroes on visits to the train, but that each group be given a separate six-hour period to inspect the exhibit. Mayor J. J. Pleasants spoke over the seven Memphis radio stations one Sunday reiterating the city's position on the question. Two local newspapers had previously condemned the action of the city officials as a "grave mistake," but the *Press Scimitar* declared that the mayor's inflammatory radio addresses had made the coming of the train "unwise and undesirable." The American Veterans Committee agreed that the speeches had rendered the issue "no longer wholesome." Scores of letters to the papers expressed surprise that the city officials could be unresponsive to the will of the people. The December meeting of the Memphis ministerial association devoted so much time to discussing the matter that it had to postpone reading of the paper which had been scheduled. There are those who say that the officials will not be able to live down this latest affront to the people's will; others say that the south's tradition has been preserved.

* * *

South Honors Individual Negroes, But Flays Idea of FEPC

The Arkansas free enterprise association declared it was acting in "loyalty to the southern tradition" in Little Rock this week when it requested Governor Laney to call a meeting of southern governors to chart a "course of vigorous action against the proposed diabolical legislation of a permanent FEPC." On the same day and in the same city, leading white citizens of Arkansas were attending the funeral of the noted Negro educator, J. M. Cox, and paying tribute to his labors as president of Philander Smith College, member of the interracial commissions appointed by three governors and first Arkansas Negro to be listed in *Who's Who*. Also at the same time, the Memphis city commission was changing the name of Roosevelt avenue (named for Teddy) to Whitfield avenue in honor of Robert Whitfield, a Negro. And Mississippi's governor, who had deplored the decision of the Supreme Court against the exclusion of Negroes from jury service, was being reminded that Negroes have served on juries in 12 southern states from Virginia to Texas.

* * *

'Plant to Prosper' Campaign Makes Annual Awards

The 109-year-old Memphis *Commercial-Appeal's* annual "plant to prosper" competition in 1947 enrolled 140,049 "dirt farmers" of the midsouth. The sweepstakes award of $850 cash, plus many non-cash prizes, was won by Mr. and Mrs. Frank Altom, Jr., tenant farmers of Scott county, Mo. The winners among the 56,364 Negro contestants were Mr. and Mrs. T. O. Crews of Haywood county, Tenn., who were awarded $250 in cash plus non-cash prizes. The prejudice which keeps photographs of Negroes out of local papers the rest of the year was conveniently forgotten so that the Crews family could be pictured and editorially welcomed to Memphis. Since this annual competition was inaugurated by the newspaper 14 years ago, some 600,000 farmers have been emancipated from the one-crop system and have learned to "live at home." Thousands have moved from the status of tenant farmer or sharecropper to that of home owner. The program is enthusiastically supported by small town chambers of commerce, county newspapers and agricultural agents, and it is kept going the year round. People who have found a better way of life through crop diversification, land conservation and livestock improvement are now declaring that the next step forward in the rural midsouth must be community centers where all ages can get together, with recreational facilities for teen-agers.

* * *

Memphis Baptists Launch Advertising Drive

On the last night of 1947, 200 laymen under the direction of the advertising committee of the Baptist brotherhood of Memphis stenciled on the city's sidewalks 400 signs reading, "1948—Give God a Chance This Year." Billboards in every part of the city will carry similar messages, with illustrations. Display cards will repeat the messages in shops, offices and streetcars. A full year's program has been mapped out by the brotherhood, which hopes to see it spread throughout the Southern Baptist Convention. E. B. Cummings, a professional advertising man and member of the Memphis group, estimates that if the idea is put into effect all over the south, one-fourth of the population will be reached every day with a religious message. Pastors of the 57 Baptist churches in the city preached Sunday on the text (Ps. 37:5) which the billboards are carrying through January.

* * *

And So Forth

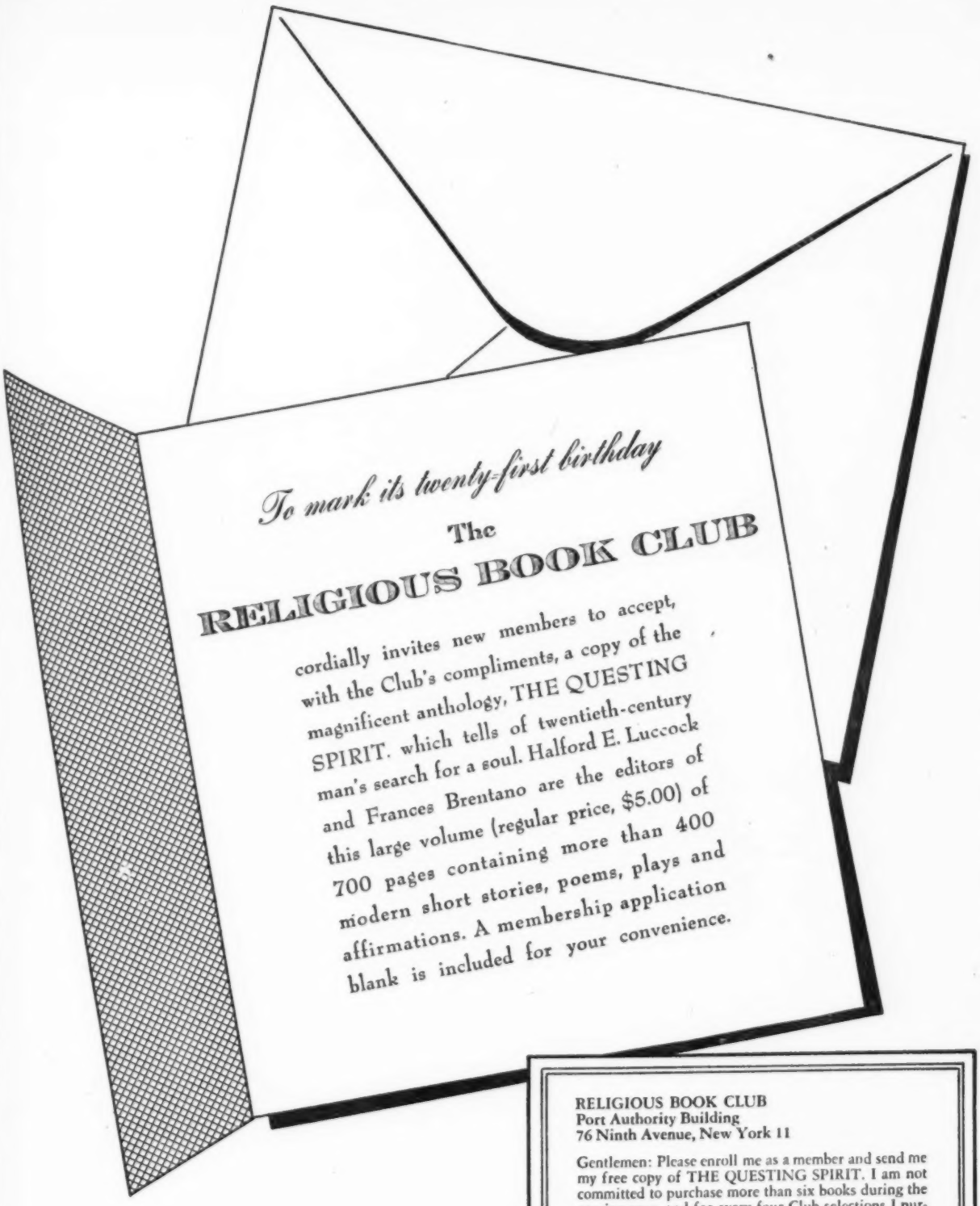
In a colorful ceremony reminiscent of the Middle Ages, William E. Sanders was installed Jan. 4 as dean of St. Mary's Protestant Episcopal Cathedral here. When Mr. Sanders was elected Dec. 23, he was just two days short of his 28th birthday—the youngest man ever to become dean of a Protestant Episcopal cathedral in this country. He is a graduate of Vanderbilt University, the University of the South and Union Theological Seminary.

The state of Mississippi is lending money to medical students who will promise to practice in rural areas after graduation. When they have practiced there five years, the debt will be canceled.

The University of the South at Sewanee, Tenn., has inaugurated a course for ministers' wives.

Although Western Tennessee hospital has 2,261 mental patients, it employs no psychiatrist.

The Memphis Methodist conference, which since 1887 has met annually in November, has voted to meet hereafter in June. MARSHALL WINGFIELD.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Missouri Youth Discuss Religion

At State Conference, They Display Keen Interest in Practical Applications of the Christian Faith

ST. JOSEPH, Mo., Jan. 13.—Although many of the 500 delegates to the second annual united Christian youth conference of Missouri, held at First Christian Church here Dec. 28-31, were high school students who are supposed to lack maturity, they displayed a keen interest in efforts to bring the Christian faith to bear on the practical problems of modern living, entering into the discussions with enthusiasm and raising many intelligent questions. Discussion and "action" groups dealt with peacetime conscription, vocations within the church, youth and alcohol, preparation for marriage, youth and the Bible, and interracial Christian fellowship. Speakers included Herrick B. Young, personnel secretary of the Presbyterian, U. S. A., Board of Missions; James B. Robinson, pastor of the Church of the Master, New York city; Mrs. K. T. Ting of Shanghai; and Eddy Asirvatham, native of India who is now on the faculty of the Boston University school of theology. The program was directed by Albert W. Farmer, secretary of youth work for the state council of churches. The young delegates represented all denominations and all sections of the state.

* * *

Paseo's 'Talent' Plan Follows Biblical Example

Paseo Methodist Church, Kansas City, Mo., which during the past few years has made a practice of passing out $1 bills to its members with the stipulation that they be returned with "interest" at the end of the year, reports that since the plan was put into operation not a single "talent" has been lost because of the failure of its steward. E. W. Potts is pastor of the church.

* * *

New Kansas Marriage Law Brings Decrease in Divorce

Hasty marriages and divorces have markedly declined in Kansas since the passage of the state law, effective last July, which requires a three-day waiting period and physical examinations before marriages can be performed. Ministers and court officials in all parts of the state declare that conditions have improved. From Wichita, Probate Judge Clyde M. Judson reports that the new law has put a stop to hasty marriages in his county, where applications for licenses decreased from 4,071 in 1946 to 2,281 in 1947. "Only one marriage under the new law has resulted in a divorce," he says.

* * *

Proposes Launching of a 'Faith' Train

Warren Grafton, pastor of Country Club Christian Church, Kansas City, Mo., has called for a "faith train" to be added to the "friendship" and "freedom" trains which have recently attracted the interest of people across the country. A nationwide tour of such a train, he suggested, would do much to dramatize the necessity of faith in God and unity in effort. He is not planning to promote the idea himself, he said, but he expressed the hope that some national interfaith group, perhaps, might put it into effect. It could, he suggested, carry representatives of all faiths, education, labor unions and the business world. "Freedom and friendship are not enough," Dr. Grafton declared. "Neither of them can stop the drift toward world chaos. A 'faith train' could serve as a demonstration of the unity, the vitality, the relevance and the indispensability of faith in spiritual values as the only alternative to chaos. . . . It could help bring on the spiritual recovery on which all other recoveries rest."

* * *

Laymen Conduct Carrolton's 79th New Year's Prayer Service

In Carrolton, Mo. (population 4,070), Christian laymen this year conducted their 79th annual New Year's prayer meeting in the Baptist church. These services, held without interruption since 1869, are led by laymen of the various denominations in the community. This year Presbyterians conducted the devotions. In the audience were Methodists, Disciples, Baptists, Episcopalians, members of the Church of God, and other Presbyterians.

* * *

And So Forth

The Evangelical Lutheran synod is planning to operate an FM radio transmitter at Clayton, St. Louis suburb.

At Park College, Parkville, Mo., 40 members of the student body are preparing to enter the ministry or the field of religious education.

H. H. McGinty has assumed the editorship of the *Word and Way*, state Baptist paper published in Kansas City.

At its annual "achievement day," William Jewell College, Baptist institution at Liberty, Mo., chose Gov. Phil M. Donnelly to receive the citation it presents each year in addition to those given to alumni who have made significant contributions to various fields of human endeavor. In making the award, President Walter Pope Binns pointed to the moral and social vision Governor Donnelly has displayed in his administration. He has suppressed gambling and encouraged the broadening of social services.

W. H. Upton, pastor of First Congregational Church, McPherson, Kan., has been appointed executive secretary of the Wichita council of churches. He succeeds John Meloy, who has gone to a similar position with the Louisville, Ky., council.

ADIEL J. MONCRIEF.

Near East Mission Schools Reopen

All the American mission schools in the Lebanon area which were closed in the wake of Arab demonstrations following the U.N. decision to partition Palestine have been reopened, Religious News Service reports.

Nigerian Children Have Own Church

St. Christopher's, a special church for children at Onitsha, Nigeria, sometimes attracts an audience of 2,000, the Ecumenical Press Service reports. The young members keep the building in order and collect money to operate the church program.

Ban 'Nation' in Newark Schools

Action Taken on Complaints by Catholic Parents Against Recent Series of Articles by Paul Blanshard

NEW YORK, Jan. 15.—Because of its recent series of articles by Paul Blanshard on the Roman Catholic Church, the *Nation* has been banned from four high schools in Newark, N. J. John V. Herron, superintendent of schools, reports that subscriptions have been canceled on complaints from Catholic parents, and that the monthly *Soviet Russia Today* has also been removed from libraries. "I cannot countenance such articles as the *Nation* carried any more than I could countenance articles containing anti-Protestant, anti-Negro or anti-Semitic material," Mr. Herron said. Freda Kirchwey, editor of the *Nation*, characterized the action as "a form of censorship which dangerously infringes on the right of high school students to learn facts and hear conflicting opinions—even about so politically powerful a body as the Roman Catholic Church."

* * *

Advocates Religious Training In Schools

In his sermon Sunday at Christ Church, Ralph W. Sockman declared that Americans, in their desire for freedom, have mistakenly interpreted the doctrine of separation of church and state. He insisted that "although our founding fathers were determined to keep our government free from ecclesiastical control, they did not desire to isolate our public policies and social life from religious influence. . . . We have become so fearful of sectarianism that we have almost completely secularized public education." Dr. Sockman concluded: "Somewhere between sectarianism and secularism is a place for vital religious training in our public schools and state universities. Ecclesiastical groups must be big enough and broad enough to submerge their suspicions for the sake of the common good. At the very least, all pupils could observe a period of silence, each praying to the 'Power not ourselves that makes for righteousness.'"

* * *

Salvation Army Opens Drive

The Salvation Army began its 1948 maintenance fund drive for $1,000,000 here this week. Speaking at the Boston symphony orchestra concert at the Metropolitan opera house which opened the drive, Clinton P. Anderson, secretary of agriculture, described the Marshall plan as "the greatest rehabilitation program in history." While praising "the America of good will," he pointed out that the Salvation Army has "found a most practical way of expressing the ideal of brotherhood."

* * *

Bishop Gilbert Urges Support Of Protestant Council

The 100 ministers who attended a recent luncheon at St. Bartholomew's Protestant Episcopal Church, Brooklyn, heard Bishop Charles K. Gilbert of the New York diocese declare that there is

necessity today for "greater fellowship between the ministry and the churches of all denominations." Pointing out that such fellowship is to be found in the Protestant council of New York, the bishop urged those present to "back in every way the council in its entire program" and specifically the Protestant fund which finances this effort. Kermit Castellanos, pastor of St. Bartholomew's, is president of the Brooklyn division of the council.

* * *

Central Leadership Schools Open

Two central leadership training schools opened in the metropolitan area this week. The school in Manhattan is held in Biblical Seminary and that in Brooklyn in Lafayette Avenue Presbyterian Church. A special feature of the Manhattan school this year is the offering of advanced courses for directors, ministers and other trained leaders. A seminar in problems of administration and supervision of Christian education is led by Frank W. Herriott, associate professor of Christian education and psychology at Union Theological Seminary, and another in teaching procedures and the learning process is led by Kenneth F. Herrold, instructor in teachers' college, Columbia University. The Brooklyn school includes courses in Bible content and methods and Bible history, as well as one in "Christian Bases of World Order."

* * *

Present Protestant Books To College Library

The Brooklyn division of the Protestant council presented 50 Protestant books to the library of Brooklyn College this week. The chairman of the selection committee for the council, Henry A. Vruwink of Flatbush Dutch Reformed Church, described the authors as contemporary Protestants who "stress the relevance of Christianity to contemporary living." Harry D. Gideonse, president of the college, spoke of the gift as "a token of esteem of the Protestant community in Brooklyn for the library and the college." Four prominent laymen furnished the funds for the purchase of the volumes.

* * *

Committee Blueprints Development In India

Meeting to approve an outline of the "Program of Advance in Foreign Missions" based upon requests from the National Christian Council and plans of foreign boards working in India, the India committee of the Foreign Missions Conference of North America noted that eight of its members are now in India on behalf of their boards, conferring with churches, missions and the National Christian Council concerning the present status and future of the church. The committee previewed a film strip which when completed will offer church and other groups a narrative of the union of churches of south India at Madras last September. In the name of the F.M.C., a message of congratulation on their nation's achievement of independence was cabled to the Burmese churches through the National Christian Council and to the people of Burma through the prime minister.

* * *

And So Forth

J. Allen Blair of First Presbyterian Church, LeRoy, Minn., has accepted the

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J. Henry Carpenter.

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North Carolina Pushes Relief

Council of Churches Makes Shipload Its Goal in January Drive—Chamber of Commerce Set for February

Chapel Hill, N. C., Jan. 12.—The new year opened in North Carolina with renewed emphasis on overseas relief collections. The objective of the state council of churches' drive for clothing and goods, set for Jan. 25-31, is to "fill a ship with friendship." That will require approximately 3,500,000 pounds, or a pound from each person in the state. Julian Lindsey of Gibsonville is director of the drive, for which headquarters has been established at Trinity Methodist Church, Durham. American Overseas Aid, which represents most of the established relief agencies in the state, including Church World Service, will conduct in February a drive with a quota set at $960,000. The state junior chamber of commerce, which is sponsoring this drive, has set up headquarters in Winston-Salem. The two groups are planning and working together to insure that their efforts will supplement each other. Last year North Carolina led all other states in the amount of relief contributed through Church World Service.

* * *

Set Aside 'Refreshment' Funds for Relief

In Elizabeth City a new idea called "Food for the Future" has spontaneously developed. Conceived by a small group of local people, the plan was launched at a meeting of representatives of 35 church, civic and social organizations. Under the plan, organizations and individuals pledge themselves to forego refreshments at their gatherings and use the estimated amount to purchase CARE packages for children overseas. Several remittances of $100 or more have thus far been sent. The idea has received publicity across the state and is beginning to spread to other communities. Detailed information may be secured from "Food for the Future," Elizabeth City, N. C.

* * *

Upholds Right of Negroes To Primary Vote

The U. S. fourth circuit court of appeals has affirmed the right of Negroes to vote in Democratic primaries despite the action of the South Carolina legislature repealing all primary laws and thus leaving political parties with the status of "private clubs." Holding that the Democratic primary does in fact determine the election of public officials in South Carolina, Judge John J. Parker ruled for the court that such an extra-legal arrangement in effect denies "to part of the electorate, because of race and color, any effective voice in the government." Attorneys for the party are expected to appeal the decision to the U. S. Supreme Court.

* * *

Form Interracial Ministers' Organizations

At Ahoskie, N. C., an interracial Baptist ministers' conference for Northampton, Bertie and Hertford counties has been organized. This area was the scene of considerable racial tension and one attempted lynching during the past year. An interracial city ministerial conference has been formed in Elizabeth City. At Angier, after a delay of six weeks, two white suspects have been arrested in the "gangster-style" killing of one Negro and wounding of another. The *Raleigh News and Observer* gave prominence to the case and pressed for official action.

* * *

Fellowship of Southern Churchmen Surveys Year's Work

The executive committee of the Fellowship of Southern Churchmen met in Chapel Hill Dec. 2-3 and heard reports of an expanding program reaching into student, labor and interracial groups. Three interracial work camps were held during the year and three are planned for the coming year. Important pamphlets published by the fellowship during 1947 were *Trade Unions and Preachers* and *Segregation on Common Carriers*. The program for 1948 includes a series of workshops on cooperatives and publication of additional pamphlets on the relation of the churches to social issues. The fellowship will sponsor at Richmond in April a conference of the 21 intercollegiate, interracial councils which have now been organized in the south.

* * *

And So Forth

The ninth annual institute of religion, sponsored by the United Church of Raleigh, will hold forth each Monday evening Jan. 19-Feb. 23. This institute has become an outstanding event in the religious life of North Carolina. A list of prominent leaders will consider race, Russian-American relations, propaganda analysis and universal military training.

Herschel V. Johnson of Charlotte, United States representative to the United Nations, has been chosen as recipient of the Carolina Israelite award annually presented by the National Conference of Christians and Jews to "the Carolinian who has made the outstanding contribution to American brotherhood."

A conference on conscription, called by the American Friends Service Committee, was held in Greensboro Dec. 10. A committee representing various denominations was formed to plan continuing strategy.

Henry G. Ruark.

Canada Gives Generously

Per Capita Sending of Relief Abroad Exceeds U.S. Record—Churches Active

Winnipeg, Jan. 12.—The generosity of individual American citizens in mailing gifts to distressed people in Europe is matched—so recent reports reveal—by individual Canadians. Indeed—to give the comparison for what it is worth—Canadian per capita giving appears to be slightly the higher. During 1947 Canadian individuals have sent through the mails alone 24,000,000 pounds in gifts (95 per cent food) to Britain and the Continent. In addition, more than 200 Canadian organizations are engaged in sending aid to Europe at the rate of about $1,000,000 worth a month. But since they have not yet formed any central agency corresponding to CARE, many Canadian citizens have been using the facilities of the American

organization. This practice may now be curtailed, because recent financial controls limit to $25 a month the amount any one person may purchase in American funds for philanthropic purposes.

* * *

Churches Lead in Relief Collections

A great deal of Canadian relief has been carried on by church groups. The Woman's Missionary Society of the United Church of Canada, for example, has shipped overseas 7,000,000 garments for infants and small children. The Canadian Council of Churches has established the first of a series of depots to which clothing (but not food) may be sent by local churches for distribution through church organizations in western Europe, Korea and Japan. The council has also gathered lists of needy British and Continental congregations which congregations in Canada may select for special care.

* * *

Plan Memorial Fund for Canon Turner

Anglicans in Winnipeg have opened a "Turner of Moffat Inlet fund" to pay the hospital bills of the late Canon John Turner, Anglican missionary whose mercy rescue this fall has become an epic tale of the Arctic, and to make some provision for Mrs. Turner, the two daughters who were rescued with her and the third daughter born two days before Christmas in England, where the family had been sent by air after the funeral. Though Canon Turner was serving under the supervision of a bishop of the Church of England in Canada, he was a missionary of the Bible Churchman's Missionary Society of England, which has no pension scheme.

* * *

Canadian Students Debate International Union

Sixty-five delegates from 21 Canadian universities met in Winnipeg during the Christmas holidays for the 21st session of the National Federation of Canadian University Students. One of the most lively debates developed over the proposal to unite the Canadian federation with the International Union of Students. Objection was raised on the ground that the I.U.S., with headquarters at Prague, is "dominated by Communists." With a comfortable majority, however, the Canadian federation voted in favor of conditionally joining the I.U.S. for two years. This is only a recommendation. The union will take place only after a two-thirds majority vote of the individual universities. Significantly, Jan Pelletier of Laval University was reported as saying that the three French-Canadian universities—Laval, Montreal and Ottawa—had already voted in favor of joining the I.U.S.

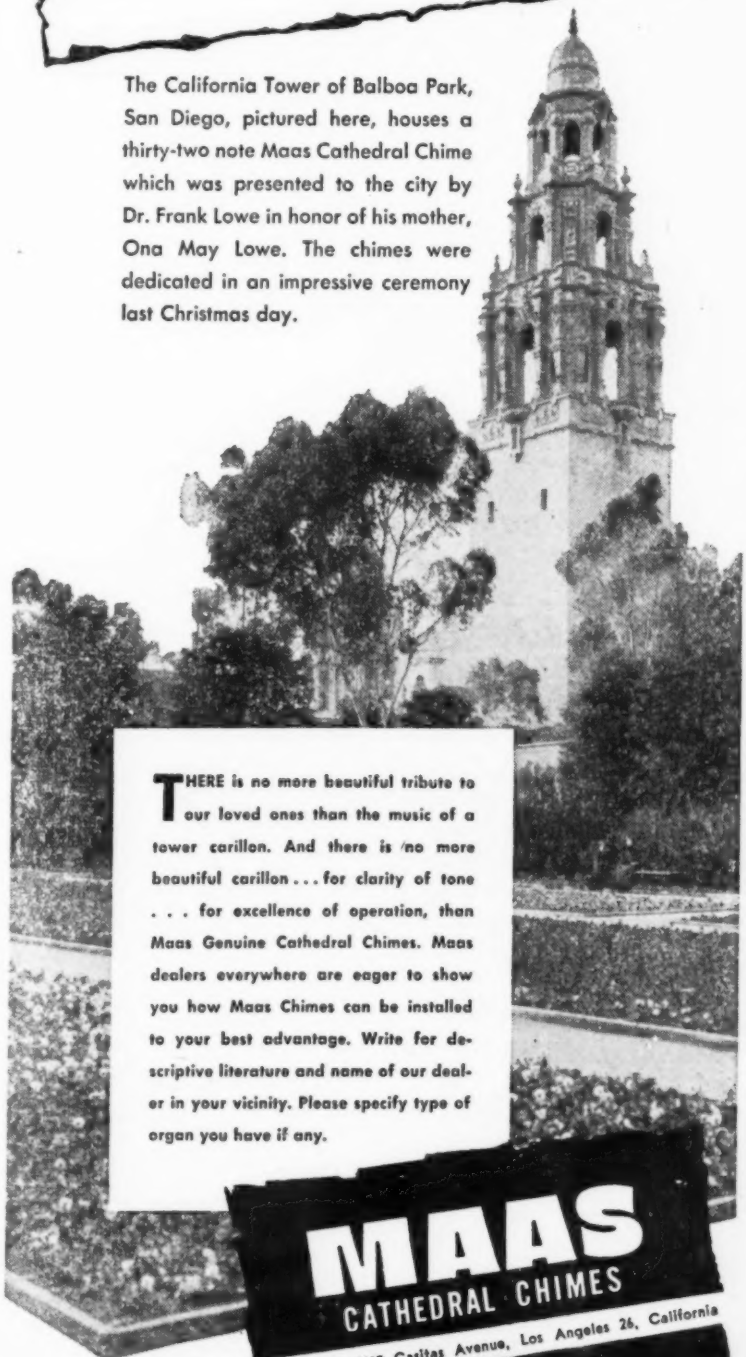
* * *

Anglican Laywomen Help to Meet Clergy Shortage

"Bishops' messengers," a group of about 20 Anglican women, are by a variety of services helping meet the shortage of clergy in isolated areas of northwest Canada. Working under bishops' licenses, they carry on much of the routine work of the regular clergy. Often they are the only contact many of their parishioners have with the church throughout the year. Most of the messengers are British women who until lately have been paid from English

A Memorial with a Voice

The California Tower of Balboa Park, San Diego, pictured here, houses a thirty-two note Maas Cathedral Chime which was presented to the city by Dr. Frank Lowe in honor of his mother, Ona May Lowe. The chimes were dedicated in an impressive ceremony last Christmas day.



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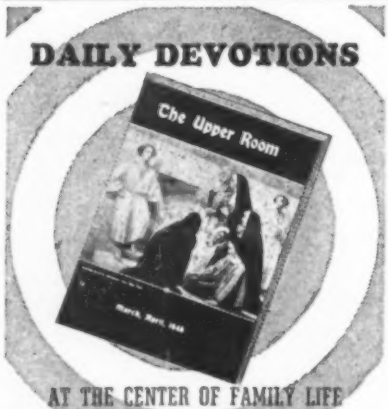
funds, though serving with the Canadian church. Present exchange regulations have made the payment of English monies difficult, and the Church of England in Canada is now undertaking most of the support of these valuable lay workers of the northwest. ERNEST MARSHALL HOWSE.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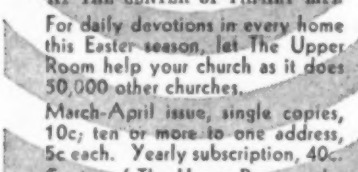
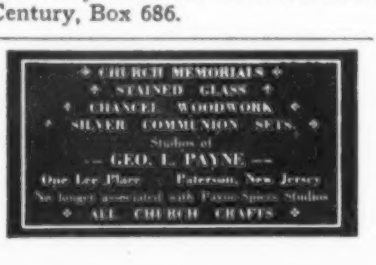


Professor of religion in mid-western college, Methodist minister, desires summer pastorate during July and August in East near New York City or in New England. Denomination secondary. Address The Christian Century, Box 686.



State of World Labor Improves

ILO Reports Progress During 1948 in Many Countries; Social Security Plans Increase in 12 Years

MONTREAL, Jan. 12.—Worldwide improvement in social conditions for workers is reported by the International Labor Organization from its headquarters in this city. Problems of unemployment, social insurance and conditions of work among young people and children were all under consideration during 1947, and progress is reported from a number of countries. Concerning full employment, the ILO continues to advocate that "as countries emerge from the phase of shortages and potential inflation into more normal economic conditions, controls should be relaxed and taxes on lower incomes and those likely to restrict necessary investment should be reduced."

* * *

Achievements Since 1925

International action on social security was first initiated by the ILO in 1925. At that time only 16 countries had compulsory accident insurance; last year there were 38. In 1925 only 9 countries had compulsory sickness insurance; in 1947 the number was 30. Countries with compulsory pension insurance increased during the period from 16 to 36; those with unemployment insurance, from 4 to 14. Compulsory family allowances or national non-contributory family allowances have come into being in 17 countries since 1925. Regulations regarding child labor, night work and the employment of women workers during pregnancy have been adopted by a large number of member countries. In 1947 the ILO established eight committees for the chemical, petroleum, building, coal, iron and steel, metal, inland transport and textile industries, with a view to improving general working and social conditions in these industries on a worldwide basis.

* * *

International Aviation Group Seeks to Aid Transport

The International Civil Aviation Organization, which has its headquarters here, achieved permanent status at the general assembly held in Montreal last July. Delegates from 36 contracting states and 11 non-contracting states attended, approving plans for the new organization and a budget of $2,600,000 for the fiscal year 1947-48. The next general assembly will meet in Geneva in June. The organization hopes during 1948 to establish 13 weather stations in the north Atlantic, to solve a number of the problems of international air transport and to simplify the paper work pertaining to the international movement of aircraft and their occupants.

* * *

Imprisoned 'National Unity' Leaders Ask Damages

Adrien Arcand and two officials of his National Unity party have brought suit here against the federal government for what they term unjust and unwarranted arrest and internment during the war. The three are seeking damages totaling $737,000. They claim that they were arrested under warrants charging several crimes, that they never had a trial, that the charges were never proved, and that they were kept in confinement for five years without having a chance to defend themselves. They state that the party "blackshirts" were not a military organization but "were only trained to maintain peace and order at party meetings which the Communists were trying to break up."

* * *

To Recruit British Teachers For Montreal

Some 30 British teachers will be brought from Britain each year to help meet the shortage of teachers in elementary schools here, it has been announced by the Montreal Protestant central school board. It is estimated that 130 additional teachers will be needed in this city next year, with only 75 available from among those in training. Trained and experienced teachers in Great Britain will be recruited by two interviewing boards. Graduates of local schools will be encouraged to enter the teaching profession, and steps have been taken to raise salaries and pensions. Because of the teacher shortage, scores of untrained teachers are now employed throughout the province of Quebec.

* * *

And So Forth

The disappearance of A. H. McGreer, principal of the Anglican university of Bishop's College at Lennoxville, Que., remains an unsolved mystery. Dr. McGreer has been missing from his home since Dec. 10, a few days after he had suffered a head injury in a fall.

The presidents of both the Canadian National and Canadian Pacific railways have joined in an appeal for "a sound flow of immigration to Canada."

DECOURCY H. RAYNER.

Aid Mental Health Drive

Oklahoma Council of Churches Will Set Up Clinics for Guidance of Pastors

OKLAHOMA CITY, Jan. 14.—During the past year citizens of this state were stunned by the picture of incompetence, neglect and brutality revealed in a series of newspaper articles on conditions in Oklahoma's hospitals for the mentally ill. Today the Oklahoma committee for mental health is holding its first annual meeting in the municipal auditorium here to survey its heartening achievements during the past year: adoption by the legislature of a mental health act which creates a mental health board and provides for a medical director; doubling of appropriations for the hospitals; founding of a mental hygiene division by the state board of health; establishment at the state university of a psychiatric aide program to train students in institutional care and treatment of the mentally ill; sponsoring of an all-purpose mental hygiene clinic here by the local chapter of the American Business club; provision of a mobile unit to give psychological service wherever possible; publication of a monthly newsletter in the mental hygiene field; promotion of two radio series on mental health and of a mental hygiene exhibit at the state fair; sponsor-

ing of the annual convention with statewide representation and with leadership provided by nationally prominent experts in the field. The advance made by the committee was recognized by the National Committee for Mental Hygiene at its annual meeting in November.

* * *

Church Council Will Aid Mental Health Program

At its meeting now in session, the committee is formulating plans to mobilize homes, schools and churches in the service of mental health, both for prevention and for cure. The Oklahoma council of churches will seek to enroll all denominations in the call of the Great Physician. As communities become interested, the council will aid in establishing clinics for elementary guidance of pastors in mental health problems. It will seek to train pastors for friendly counseling in parishes and in institutions, and through them to create among church people an understanding attitude—positive, wholesome and helpful—toward mental illness.

* * *

Supreme Court Upholds Negro Student's Right

Another problem which has stirred Oklahomans of late is the provision of facilities for the professional education of Negroes. This week's papers headline the finding of the Supreme Court that "Ada Lois Sipuel of Chickasha, a Negro woman, is entitled to enroll in the freshman law class of the university opening Jan. 29 unless legal education is provided otherwise." Miss Sipuel's suit to demand the privilege of legal education at the state university had gone through the lower courts, which upheld the university in excluding her. There is no law department at Langston, the state university for Negroes, and no means in sight to provide one by Jan. 29.

* * *

Students Display Trend Toward Tolerance

Student editorials and numerous group actions by both students and faculty indicate a growing impatience with discrimination against Negroes at the university. On Jan. 7 the student senate voted to ask the athletic council to repeal its refusal to permit university teams to compete with other schools' teams on which Negro students play. Other evidences of changed attitudes have been rather frequent of late. Although definite changes in practice will of course be made cautiously, they manifestly are on the way. H. H. LINDEMAN.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Bishop's Wife (RKO) Cary Grant, David Niven, Loretta Young. *Comedy.* How a young bishop, through prideful ambition neglecting his parishioners, his family responsibilities to raise funds for a fine cathedral, is brought back to himself through the visit of an angel disguised as a debonair young man who proves appealing to everyone—particularly to the bishop's despairing wife. Another film dealing with heavenly visitations could have been painful, but this one manages to be *fresh, fanciful,* light in touch, content to let its points make themselves. M,Y

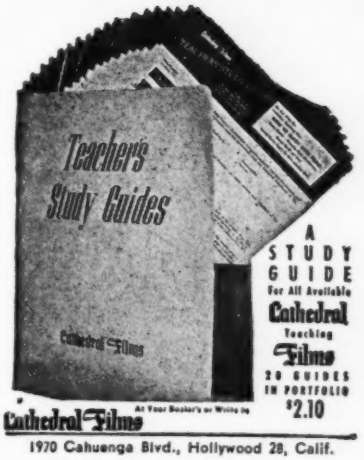
Captain from Castile (Fox) Jean Peters, Tyrone Power, Cesar Romero, John Sutton. *Melodrama.* Adventures of young Spaniard in his flight from the Inquisition, participation in Cortes' conquest of Mexico up to preparations to storm Montezuma's halls. A lengthy, panoramic, technicolored tale against beautiful settings, many photographed in Mexico. Loses point by sacrifice of coherence, unity to spectacle. Motive of Inquisition and part of church in New World conquest soft-pedaled. M,Y

The Swordsman (Col.) *Melodrama.* Set in the Scotch highlands of 200 or so years ago, this is a *routine "western"* dressed up in tartans, kilts and a variety of phony Scottish accents. Action fans should love it. M,Y

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, Body and Soul, Boomerang!, The Captive Heart, Crossfire, The Farmer's Daughter, The Fugitive, Gentlemen's Agreement, Great Expectations, Green for Danger, Miracle on 34th Street, Mother Wore Tights, Ride the Pink Horse, So Well Remembered, Stairway to Heaven, This Happy Breed. 1-28-48



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OPEN LETTER TO ALL CLERGYMEN

Why So Much Subversive Sentimentality?

By Hiram Vrooman, President, Swedenborg Philosophical Centre, Inc., Adjacent to Campus, University of Chicago. Author, Science and Theology — Their Co-ordination and Differences.

***The Open Letter* itself, explained below, is a booklet mailed free as a GIFT.**

THE SUPREME NEED OF THE HOUR

The supreme need is the proper application of *true* Christian principles. But! What are true Christian principles? The difference between true and false Christian principles is as wide as the gulf, bespoken by Jesus, between heaven and hell. What, then, and where is the criterion throwing light on this difference. Answer: It is a more adequate theology.

THE MORE ADEQUATE THEOLOGY

This is signalized in clarion tones in a notable religious publication, The Christian Century (March 19, 1947), by a notable man, Henry R. Luce. "First," says Mr. Luce, "Protestantism requires a stronger and better theology."

Is it coincidence that "Oxford's C. S. Lewis," whose face adorns the front cover page of Mr. Luce's Time (Sept. 8, 1947) gives first prominence in one of his notable books to the corner stone fact of all genuine theology, namely, "Christ is God"?

Another notable theologian, W. Norman Pittenger, S.T.M., Fellow and Tutor, the General Theological Seminary, New York City, uses strong language in various places in his books in presenting his belief that Christ is God.

"The Protestant pastorate" is urged by Mr. Luce "to preach and expound more theology. Do you know God?", he asks. "That's what we, in the church and out of it, want to know."

THE RACE PROBLEM

The determining idea in solving the race problem is not the idea of the equality of all men as preached by many. That idea has its place but that place is not here. The pertinent ideas here are, first, the idea of function; second, the idea of fitness or qualification for a particular function; third, the idea of co-operation toward a supreme ultimate objective.

THE WORSHIP OR IDOLATRY OF WORDS

There are many who say that "mutuality" is the Christian solution of all sociological problems. Mutuality as defined by them disregards all differences in the social functions filled by people, in the innumerable variety of social niches occupied by people, in the differences between mental, moral and spiritual values of people. Thereby it thinks of every person as a perfect composite of the human race. Thereby it would smother all that is higher and highest in human intelligence and character in the mire of the lowest stratum of mankind. This perversion is welcomed and nurtured by the love of dominion in all of its wars of aggression for conquest because it fosters a subversive sentimentality which plays into its hands. The word equality likewise, worshipped as an idol, creates subversive sentimentality.

THE MESSAGE OF THE OPEN LETTER (A BOOKLET)

It consists chiefly of two chapters taken from the writer's new book, *Science and Theology — Their Co-ordination and Differences.* Their titles are, *The Race Problem and Theology;* and, *Co-operation as Exemplified by Biological Individualism.* Several others of the fourteen chapters are, *The Greatness of New Theology; One World with a Dual Nature; War and Theology; Atomic Science, Atomic Theology; Theological Predictions of Things to Come.*

One thousand introductory copies of this cloth bound, $2.50, 178 page, 14 chapter, book may now be had for $1.00 each.

Copies of the OPEN LETTER booklet are gifts to be mailed free to individuals sending their names and addresses.

Address

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Resident Director, Swedenborg Philosophical Centre, Inc.

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